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Four leading practitioners' perspectives on diversity work : organizational change through individual and systems focused approaches.

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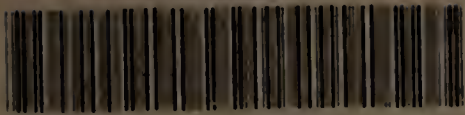
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FOUR LEADING PRACTITIONERS' PERSPECTIVES ON DIVERSITY WORK:
ORGANIZATIONAL CHANGE THROUGH
INDIVIDUAL AND SYSTEMS FOCUSED APPROACHES

A Dissertation Presented

by

EILEEN M. CONLON

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the degree requirements for the degree of

DOCTOR OF EDUCATION

May 1993

School of Education

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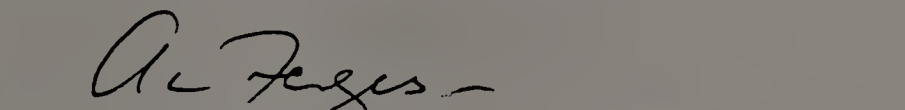
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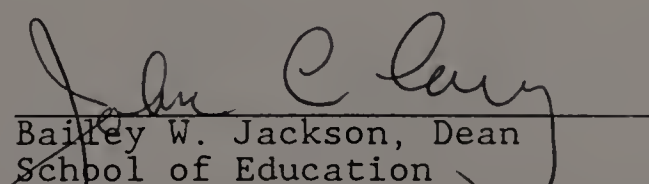
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Dedicated to the memory of the strong women who came before me:

Teresa Maloney, Bridget Conlon, Letitia Thompson,
Dorothy Thompson Carroll, Mother Regis, and
Anita Conlon Van Wye Robbins

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ABSTRACT

FOUR LEADING PRACTITIONERS' PERSPECTIVES ON DIVERSITY WORK:

ORGANIZATIONAL CHANGE THROUGH

INDIVIDUAL AND SYSTEMS FOCUSED APPROACHES

MAY 1993

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With the release of Workforce 2000: Work and workers for the twenty-first century (Johnson & Packer, 1987) which projected increased cultural diversity in the workforce; more and more organizations and organizational consultants have become interested in methods to insure that all people are respected and their talents are fully utilized in organizations. Organizational change strategies are being employed to this end.

The purpose of this study is to explore and describe how a group of practitioners conceptualize the nature of their diversity work and describe the change strategies they use. Diversity work in this study is a generic term used to describe the variety of approaches commonly labeled managing diversity, valuing diversity, multicultural organization development, etc. Approaches which include as their goals, respect for all people, the removal of advantages and disadvantages in the workplace based on social group identity, and the re-creation of organizations to reflect diverse perspectives.

Through a qualitative case study approach using in-depth interviews the perspectives of four practitioners are explored and shared. The practitioners were chosen through a review of the literature so as to represent approaches that have been documented in writing, and to include people with differing perspectives on the use

of individual and systems focused strategies. The four participants are Asherah Cinnamon, Judith Katz, Roosevelt Thomas, and Barbara Walker. Through the interview process three areas were explored with the participants: the practitioners' personal and professional background; their philosophies of change; and their approaches to diversity work.

Results of the study indicate that each of the four cases was unique in and of itself. Through each description the theory and assumptions behind the work are made more explicit. At the same time common threads are revealed that provide connections among the approaches. While each practitioner has specific goals, focus, language, and ways of thinking about the work which are articulated through the case descriptions; themes which emerge from the cross-case analysis shed light on the overall practice and also have implications for the future of this work.

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CHAPTER I

INTRODUCTION

Too often, we pour the energy needed for recognizing and exploring difference into pretending those differences are insurmountable barriers, or that they do not exist at all. This results in a voluntary isolation, or false and treacherous connections. Either way, we do not develop tools for using human difference as a springboard for creative change within our lives. Audre Lorde
(1984, pp. 115-116)

Statement of the Problem

Since the release of the U.S. Department of Labor sponsored study, Workforce 2000: Work and workers for the twenty-first century (Johnson & Packer, 1987), it has become accepted wisdom that the future will include a workforce of far greater diversity. A workforce made up of fewer white men and with more females and people of color was the projection of this report. This seemed to give new life and vitality to an area of work begun by many organizations across the country under the assorted rubrics of valuing differences (Smith & Johnson, 1991), valuing diversity (Copeland & Griggs, 1987, 1990; Loden and Rosener, 1991), managing diversity (Cross, 1985; Thomas, R.R., 1990b, 1991), prejudice reduction and welcoming diversity (Brown & Mazza, unpublished), and multicultural organization development (Jackson & Holvino, 1988). This work has a variety of explicit and implicit goals, yet overall generally includes respect for all people, the removal of advantages and disadvantages in the workplace based on social group identity, and the re-creation of organizational systems and culture to reflect diverse perspectives.

Although many such efforts are occurring, in an area of practice as new as this one, very little is clear about how and why

practitioners who are working in organizations towards these goals choose their approaches. This limited knowledge base affects both practice and theory development.

There has been an evolution of thought dating back to Affirmative Action programs of the 1970s which proposes that individual consciousness raising activities are not sufficient to create the kinds of systemic change needed in organizations and society. As such most approaches being described today include some systems or cultural change component. There is however a continuing debate within change theory in general and diversity work in particular about the emphasis and the required components of a successful change effort in an organization vis a vis individual focused and total systems focused change.

As such, this study seeks to move beyond what has been written to gain an increased understanding of diversity work. An understanding that includes a fuller description, a larger context, and a specific focus on individual and systems change. Through in-depth interviews, this study concentrates on finding out from a select group of practitioners in the field what models and strategies they are using, how much emphasis is being placed on individual and systems change, how these approaches have been chosen and developed, and how they connect back to the practitioners' broader theories of change, as relates to individual and systems interventions. This process of describing how a group of practitioners conceptualize their diversity work through a lens that focuses on individual and systems change approaches, increases our understanding of the current practice, helps identify bases for strategy choices, and begins to clarify the interplay between individual and systems interventions. This is the first step on the road to more effective interventions and long-term organizational change.

The participants were chosen for this study based upon the review of the literature. Informed by this information two people were chosen to represent a preference for a systems approach; those being, R. Roosevelt Thomas of the American Institute for Managing Diversity, and Judith H. Katz of the Kaleel Jamison Consulting Group; and two people were chosen to represent approaches more focused on individuals, those being, Asherah Cinnamon of the National Coalition Building Institute, and Barbara A. Walker, Director of Diversity at SiliconGraphics, Inc.

This research will primarily assist those currently engaging in the practice of diversity work to identify change models being used, and more fully understand the theory behind those models and their concomitant strategies. Indirectly it will also assist organizations which are trying to address the changing demographics in order to foster healthier and more productive workplaces.

Certainly the hope is that in the long-term research in this area will help create processes that lead us towards healthier workplaces for all people, and a society where differences are acknowledged, valued, and used fully. Ultimately the vision for the future is a world where all people are treated with respect, and share equally in the earths resources.

Purpose of the Study

The purpose of this study is to describe how a set of organizational practitioners, identified as working in the area of diversity, conceptualize the nature of their work, with a particular focus on their understanding of and choices made related to the role of individual and systems interventions. In reviewing the literature there are few practitioners in the area of diversity who have written about their work, and what has been written lacks both breadth and

depth. Through this study I hope to be able to gain a fuller picture of how a sample of these practitioners understand and make sense of their work. At this point I will not attempt to ascertain if they are indeed doing what they say they are doing; that will be left to a subsequent investigation. A complete research agenda in this area would include observation of the work to see if it matches the description and then evaluation of various approaches. I am limiting this study to how the practitioners themselves think about, and describe their work, as that is the crucial first step in an area of work that is quite new and requires at this stage exploration and description.

In order to achieve my purpose I will focus on three major research questions:

What are the personal and professional backgrounds of the practitioners and how have these led them to work in the area of diversity?

What are their philosophies of change and how do these inform their work in the area of diversity?

How do they describe their diversity work in organizations?

The first two questions provide a framework in which to view the descriptions of their work in the area of diversity. The third question which seeks a comprehensive description of their work will through follow-up and analysis pay particular attention to: How their goals and strategies align with their change philosophies?; Whether they use primarily individual or systems interventions in their work?; What priority is placed on each?; and How they think about the choices they are making?

Significance of the Study

Qualitative research by its nature is designed to examine areas that have not previously been fully explored (Marshall & Rossman, 1989). It has become clear to me that given the newness of this area of study, an area that does not yet even have an agreed-upon name, one cannot rely upon what has thus far been written to gain a full understanding of the work currently going on to assist organizations with diversity. None the less the work is crucial and compelling, and made more so by the predictions of increasing diversity in the workforce of the future (Johnson & Packer, 1987).

As a descriptive study this work will be creating for the first time a picture of the variety of diversity work currently going on in organizations by people who value both individual and systems approaches. It will share practitioners' own descriptions of their work in enough detail that we may begin to understand what they are doing and why they make the choices they do. It will help uncover connections to organizational change theory and shed light on the rationale for particular interventions.

This research will provide a beginning inventory of work in the field by including practitioners who emphasize both individual and systems approaches. It will begin to get the ideas and theories of some of the key practitioners in the field out of their heads and into the world for broader discussion. This too will move the process of theory building forward. It will assist all practitioners in the field in gaining a better understanding of the choices being made and why. It will particularly assist those in the study to reflect upon their practice and see if the choices they are making are in alignment with their theories of change and as such serving them well.

This research can help to build new theory in the area and give guidance to the practice. It will also be an important building block

for further research to determine effectiveness of approaches. This study and on-going research in the area is important to the larger goal of advancing social justice.

Limitations of the Study

Since there will be four participants in the study the research will obviously only represent that small body of work. Certainly by comparing one's own work to the descriptions of the individual case studies one may see similarities and draw tentative conclusions. However the small sample size does in itself limit the range of approaches that will be described.

I will be conducting two interviews with each participant and one of these will be by telephone. I do not consider this ideal, and it certainly limits the depth of the conversations and the amount of information I will be able to acquire. None the less I believe it will be sufficient for the purpose of this study.

My own social group identifications will also affect the study and need to be considered. Particularly as a white, European-American, female I will need to pay close attention to how my own background, values, assumptions, and biases influence my interactions with the participants and influence my interpretation of the data as the research process unfolds.

Definitions of Terms

As has probably already become evident some common language is necessary to talk about these practitioners and their chosen work. Since in the literature writers tend to develop their own specialized vocabulary to describe their unique approaches; choosing one word over another can imply specific usages that may or may not be

intended. As such I will use some generic vocabulary of my own when discussing this area of work that others refer to as creating high performing inclusive organizations, creating leadership for diversity, managing diversity, multicultural organization development, valuing differences, and valuing diversity. I will use "diversity work" to include all of these approaches. What links all these approaches together are the baseline goals mentioned previously: respect for all people, the removal of advantages and disadvantages in the workplace based on social group identity, and the re-creation of organizations to reflect diverse perspectives.

Where it still gets confusing is that some writers and practitioners, perhaps all, include some activities that might be better described as Affirmative Action programs in their descriptions of their work. Even though most make explicit distinctions between Affirmative Action and diversity work, in practice the distinctions can at times become blurred. The best way to keep these separate is to define Affirmative Action programs as those designed to keep organizations in legal compliance with Civil Rights laws, and which apply only to certain protected classes of people, often referred to as "minorities".

Diversity work as I define it deals not just with protected classes, but with all people, and with the generally accepted areas of social group identity: race, sex, ethnicity, class, age, religion, mental or physical ability or disability, and sexual orientation. Some practitioners also pay specific attention to other individual and group identities, but that varies from one to the next.

It may also help to describe the usage of a few other terms which are found frequently throughout this paper. These follow:
Organization Development (OD) - The practice and process of planned organizational change designed to improve both human satisfaction and organizational effectiveness.

Individual Change - Processes that specifically target individual members of the organization and which can include changes in individual attitudes, behaviors, knowledge, beliefs, or assumptions.

Systems Change - Processes that specifically target systems of the organization which can include, culture, structure, hiring, performance appraisal, rewards, decision-making, communication, and all policies and procedures of the organization. It also includes addressing mission, values, vision, and other collectively held beliefs and assumptions.

Organization of the Dissertation

This chapter provides an introduction and brief overview of the study, and defines some of the commonly used terminology. Chapter II provides a review of the literature, focusing on two areas: organizational change theory, and the practice of diversity work. In the third chapter a full explanation of the methodology is shared. The qualitative case study using in-depth interviewing is described and the rationale for its use laid out. In Chapter IV the data of the study is shared and analyzed. Through both case descriptions and cross-case analysis a rich description is provided and themes in the data are explored. Finally in Chapter V the conclusions of the study are shared and the implications they have for the field and for further study are articulated.

CHAPTER II

REVIEW OF LITERATURE

Introduction

The literature reviewed for this study covers two areas: organizational change theory, and diversity practice. The first area, organizational change theory provides a larger theoretical context in which to view the change process as it relates specifically to diversity. By examining representative and pivotal works in the area of organizational change theory (Cooper, 1988) one is able to identify some of the general issues associated with the change process, and specifically how individual and systems change have been viewed within this larger context. While this review does not supply answers, it does illuminate the major unresolved issues and sheds light on the questions important to address in understanding organizational change.

The second section has two parts. First it reviews how the issue of individual and systems change has emerged out of Affirmative Action and into the field of diversity work. Then an exhaustive and detailed review of the literature describing the current practice in the field is presented (Cooper, 1988). This review comprehensively presents what has been published on methodology in the field and seeks out links to theory around individual and systems interventions. It provides the knowledge base of this emerging field upon which this study builds. In doing so, the review also illustrates the gaps in the knowledge base and the need for this study and additional research in this field.

Organizational Change Theory

Porras and Robertson, in a review of planned change theory in an organizational context, identify two broad types of theory: implementation theory and change process theory (1987). Implementation theory, which Bennis earlier referred to as "theories of changing" (1966), focuses on activities change agents must undertake in effecting planned change. Change process theory or what Bennis calls "theories of change" (1966, p. 99) explains the dynamics of the change process itself.

In reviewing implementation theory, Porras and Robertson identify three subcategories: strategy theories, procedures theories, and technique theories. They then do a thorough review of procedures theory and conclude that a great deal of agreement can be found in the area of what steps are important in a planned change attempt. These steps being diagnosis, planning, intervention, and evaluation (Porras and Robertson, 1987). They find this to be the only area of widespread agreement among the theorists.

Less agreement was found on what variables should be considered for effective diagnosis. Organizing arrangements and social factors were considered important in all the theories reviewed. Technology and environment were included about half the time, and outcome, purpose, and physical setting received little support. Even less agreement existed on the conditions necessary for effective change and the characteristics of effective change agents (Porras and Robertson, 1987).

This review suggests that although there is agreement on the very general steps involved in a planned change effort, current implementation theory does not yet adequately address the conditions necessary for change. As such it does not provide many generalizations that can be applied to diversity change efforts.

Porras and Robertson then address change process theory. By change process theory, they mean "theory that explains the dynamics of the change process by specifying (a) the variables that are manipulable in the change effort, (b) the intended outcomes of the change attempt, (c) the causal relationships between manipulable, mediator, and outcome or target variables, and (d) the effects of relevant moderator variables" (p. 29-30).

They review seven theories, of which three focus on the individual as the change target and four on the organization as the target of change. When they review manipulable variables they find only one, information, that is fairly common among the theories. Information or knowledge has in the past been seen as insufficient to mobilize change (Lewin, 1948; Bennis, 1966).

The lack of identified manipulable variables undermines the possibility that a comprehensive theory will emerge from this review. While there was some agreement among the seven theorists on what sorts of variables were important to the change process, there was still confusion as to any causal relationship. Many of the theories lacked generalizability at all because they were based on one particular intervention strategy. What does seem clear from this review is that the dynamics of change are not yet adequately understood (Porras and Robertson, 1987). As a result, one cannot simply look to change process theory for an easy answer to the roles of individual and systems change in organizational change efforts.

Porras and Robertson argue that perhaps individual behavior change should not be considered a target variable at all. They ask, "If individuals changed their behavior, yet there were no resulting changes in organizational performance or psychological well-being, would the change program be considered a success?" If not, they say, then individual behavior change is actually a mediator variable, and the mechanism through which changed behavior leads to changes in the

target variables must be identified. This is one of their suggestions for further research. They make many suggestions which they hope would then lead towards "the development of a comprehensive, integrated, and parsimonious theory of planned organizational change" (p. 52).

Dalton (1970), on the other hand, in one of the change process theory models reviewed in this article, defines organizational change as "any significant alteration of the behavior patterns of a large part of the individuals who constitute that organization" (p. 78). If this is one's definition of organizational change, then obviously individual change strategies are an effective tool.

I refer to Porras and Robertson's work because it gives a good sense of the lack of consensus around planned change theory in general and as it relates to individual change in the context of organizational change. Practitioners may be using a variety of approaches based on their own best thinking about the change process; however, there is not an agreed upon theory of change that would support either an individual or a systems focus. Nor is there support for a particular sequencing of foci within an organizational change effort.

Porras and Robertson also cite this lack of theory for a phenomenon which helps explain why change agents choose either individual or systems change interventions. They state, "...the methods used by change agents may be more a function of who they are than of what is most appropriate given the situation" (p. 2). This may prove to be true for diversity change efforts as well.

Beer and Walton (1987), in their study of organization development, also identify the struggle between the individual and the organization as the target for intervention. They identify the failure of the T-group movement as one indicator of the inability of individual change to influence organizational change. However, they also note failures of organizational change efforts to last past one

or two years, lacking institutionalization. They suggest that change must occur at individual, organizational, and industry levels for it to be institutionalized. They also suggest that more research is needed on the "problems and opportunities created by starting at one or the other of these levels and the most effective sequencing of change once it starts at each of these levels" (pg.69).

Friedlander and Brown (1974), in their review of organization development literature, also note that focusing only on the structure, only on the technology, or only on the individual will result in failure or massive resistance. Some combination seems to be suggested.

Katz and Kahn (1978) state that attempts to change organizations through changing the individual have failed. They note numerous "false assumptions" upon which this approach rests, and cite specifically the disregard of situational factors which mitigate against the change.

On the other hand, Tichy and Ulrich (1984), in discussing the management of organizational transitions, note that organizational steps are not sufficient to create and implement change. "In managing transitions, a more problematic set of forces, focused on individual psychodynamics of change, must be understood and managed" (p. 249).

Argyris (1973, 1976) is often cited as someone who champions beginning with the individual; however, he begins with changing the theories in use of the leaders so that they will influence systemic change. This is different from an approach which focuses solely on the personal development of all employees, regardless of role or status in the organization.

In general, there are differences of opinion on the ability of individual change to influence organizational change; however, there appears to be greater acceptance of the idea that a combination of some sort may be most effective.

Goodman and Dean (Goodman, & Associates, 1982), in their work on institutionalization of change, do speak to the individual level of change in order to show the link between the individual and the institutionalization of change. Although they define institutionalization as occurring on a collective level, they note the importance of understanding "why individuals adopt new behaviors because these individual adoptions represent the 'raw material' for the institutionalization process (pp. 268-9)." This is one piece of theory that attempts to shed some light on the relationship between the individual and the organization as they relate to the change process. They acknowledge, however, the artificiality of this conceptualization since an individual is rarely operating in isolation from other members of the organization.

So although organizational change theory does provide a theoretical context for studying the more specific area of organizational change as it relates to diversity; it does not provide a specific theory to be tested. Rather it identifies the many outstanding questions that will undoubtedly arise in the diversity area as well.

Diversity Work: Individual and Systems Change Efforts

The Emergence of a Systems Approach to Diversity Work

The notion of changing organizations by changing individuals has its own common-sense logic. Since organizations are made up of individuals, it seems quite plausible that we can change organizations by changing a sufficient number of individual members as Dalton has stated (1970). However, Katz and Kahn suggest that this approach is doomed to failure, because it is an over-simplification that disregards the situational factors that shape behavior. It relies on

unlikely assumptions, and in fact delegates organizational change to the individual (Katz & Kahn, 1978).

Jamison and Sargent acknowledge the same concern in writing on their own work in the area of Affirmative Action in that same year. Both advocate a systems approach to Affirmative Action programs (Jamison, 1978; Sargent, 1978). Jamison states:

All sorts of training interventions have been offered by OD consultants over the last five or six years just to improve the quality and productivity of the work life of women and minorities. But no matter how well conducted individual training programs may be, they cannot begin to effect the kind of change an organization needs if there is to be more than lip service paid to Affirmative Action. Awareness training may help to relieve the day-to-day stress that women and minorities experience, but in the long run it does not change the organization, the structure, or the systems that affect people.

These insights and those of others (Alderfer, Alderfer, Tucker, & Tucker, 1980; Chesler & Chertos, 1981; Chertos, 1983) did not, however, change the path of most organizations as they addressed issues of discrimination in the workplace in the '70s and '80s. Much attention was given to personal development approaches, either individual or small group based (Alderfer & Cooper, 1980; Bass, Cascio, McPherson, & Tragash, 1976; Fromkin & Sherwood, 1976; Lusterman, 1977; Smith & Johnson, 1991).

In 1986 the OD Network, a professional organization of OD practitioners, had an entire track of programs at its annual conference on "Multi-Cultural and Cross-Cultural OD." This indicates that a perspective was emerging within this field about addressing multicultural issues from an organizational perspective. At this conference Bailey Jackson and Evangelina Holvino presented a stage model of Multicultural Development in Organizations, and Judith Katz and Frederick Miller presented a paper on difficulties to be avoided in moving a monocultural organization towards multiculturalism. Both

of these approaches will be discussed more fully later. Although the majority of papers presented in the "Multi-Cultural track" had a greater focus on international consulting, at least seven of the twenty-two papers dealt with diversity in U.S. organizations (Donleavy, 1986).

In July, 1987, Workforce 2000: Work and Workers for the Twenty-First Century was published. Funded by the U.S. Department of Labor, it spelled out the changes to be expected in the labor force in the coming years. It predicted that the workplace would become significantly older, more female, and inclusive of far greater numbers of people of color. Only 15% of the new entrants to the labor force would be white males in the next 13 years, as compared to 47% today (Johnson & Packer, 1987). This report seems to have struck a chord in some organizations and the media. If the workforce is indeed changing, perhaps it's time to prepare for that reality by focusing on diversity efforts. A proliferation of articles on diversity has appeared in newspapers, magazines, and journals, citing numerous examples of diversity programs in industry (Castelli, 1990; Caudron, 1990; Copeland, 1988a, 1988b, 1988c; Duke, 1991; Edwards, 1991; Elshult & Little, 1990; Foster, Jackson, Cross, Jackson, & Hardiman, 1988; Geber, 1990; Goldstein & Leopold, 1990; Haight, 1990; Hopps, 1988; Jackson & Holvino, 1988; Katz & Miller, 1988; LaPorte, 1991; Lewan, 1990; Livingston, 1991; Mabry, 1990; Morrison & Von Glinow, 1990; Palmer, 1989; Petrini, Jones, Jerich, Copeland, & Boyles, 1989; Solomon C. M., 1989; Solomon, J., 1990; Thomas, 1990a, 1990b; Tucker & Thompson, 1990). This increased interest in the topic of diversity/multiculturalism is heartening, although it may be like quality circles and management by objectives, just one more workplace fad.

It has been somewhat difficult to tell how much the current interest by the media corresponds to real interest by corporations.

Tucker and Thompson (1990) note that although Workforce 2000 was released three years earlier, a recent survey of 645 organizations indicate that only 42% have "minority" recruiting programs, and only 29% train managers to value diversity.

In addition it is difficult to tell what is actually being done in the name of diversity. How much has the systemic approach made its way into corporate America? Do personal development strategies continue to be the strategies of choice, or are they being integrated into overall systems or culture change processes? Has a balance been struck, or has the move towards a systems approach, coupled with the current disfavor of sensitivity type interventions, meant a dismissal of the individual change focus within the organizational change model?

A Review of Existing Models for Doing Diversity Work in Organizations

Currently a wide variety of programs is being offered to assist organizations in managing/valuing/leveraging/welcoming diversity (Brown & Mazza, unpublished; Copeland, 1988a, 1988b, 1988c; Copeland & Griggs, 1987, & 1990; Cox, 1991; Edwards, 1991; Elshult & Little, 1990; Foster et al., 1988; Haight, 1990; Jackson & Holvino, 1988; Jamieson & O'Mara, 1991; Katz & Miller, 1988; Lewan, 1990; Livingston, 1991; Loden & Rosener, 1991; Palmer, 1989; Petrini et al., 1989; Smith & Johnson, 1991; Thiederman, 1991; B. Thomas, 1987; R. R. Thomas, 1990b, 1991). I will review ten different models with particular attention to the place of individual and systems change in the models. Although the ten models are but a small sample of all the programs being offered across the United States; I have chosen them because they are perhaps a total sample of those that have been published and that include enough descriptive detail to allow some measure of understanding of the particular model or approach. Even within these ten models, the information on each one typically

comes from a small number of sources, often primarily one book or one article.

Diversity work is an emerging area or field of research and practice. Although there appears to be a lot of activity by practitioners, relatively little has been written, and even less has been researched or evaluated in any empirical fashion.

By reviewing these models we can get a fairly representative description of current practice and ascertain to some degree the individual and systems focus of the models or approaches currently in use. Some practitioners appear to focus primarily if not totally on individual change (Cox, 1991; Jamieson & O'Mara, 1991), even though this alone is not universally thought to lead to organization-wide change (Beer & Walton, 1987; Friedlander & Brown, 1974; Jackson & Holvino, 1988; Jamieson & O'Mara, 1991; Katz, 1987; Katz & Kahn, 1978; Thomas, 1991). Yet without individual change as a part of the overall approach, organizational change again is thought to be unlikely (Cox, 1991; Jamieson & O'Mara, 1991; Loden & Rosener, 1991; Thomas, 1991; Tichy & Ulrich, 1984). How this issue is being addressed in the descriptions of practice found in the literature will give us a foundation from which to build our inquiry.

The ten models I will review are Cherie Brown's Prejudice Reduction Model (Brown, unpublished; Brown & Mazza, unpublished); Lennie Copeland and Lewis Griggs' video series, Valuing Diversity (Copeland & Griggs 1987 & 1990); Taylor Cox's Multicultural Organization (Cox, 1991; Cox & Blake, 1991); Bailey Jackson, Rita Hardiman, and Evangelina Holvino's Multicultural Organization Development Model (Foster et al., 1988, Jackson and Holvino, 1988); David Jamieson and Julie O'Mara's FLEX-MANAGEMENT, (Jamieson & O'Mara, 1991); Judith Katz and Frederick Miller's Multiculturalism (Katz, 1987; Katz and Miller, 1988); Marilyn Loden and Judith Rosener's Culture of Diversity (Loden & Rosener, 1991); Sondra Thiederman's

Cross-Cultural Management Training (Thiederman, 1991); R. Roosevelt Thomas' Managing Diversity (Thomas, 1990a, 1990b, 1991); and Barbara Walker's Valuing Differences Approach (Smith and Johnson, 1991).

Prejudice Reduction

The Prejudice Reduction Model was developed by Cherie Brown, founder of the National Coalition Building Institute (NCBI) in Washington, D.C. This model focuses on assisting participants in identifying and working through their own prejudices. Through a series of training activities awareness is raised, bonds are created, and people learn skills for interrupting individual instances of discrimination (Brown & Mazza, unpublished).

The philosophy behind this model holds that in order to mistreat others, one must have been mistreated oneself; and that in order to change prejudiced behaviors, individual healing must first take place. Individual healing can best be achieved through a personal development approach. This method is seen as treating the origins of prejudice and discrimination rather than the symptoms (Brown & Mazza, unpublished).

The stated goal of the program is to eliminate the harmful effects of institutionalized prejudice, enabling diverse groups to work toward shared goals. In the basic Prejudice Reduction Workshop Model (Brown, unpublished), five skills are taught to the participants:

1. Identifying the information and misinformation we have learned about other groups
2. Identifying and expressing pride in the group(s) to which we belong
3. Learning how groups other than our own experience mistreatment

4. Learning the personal impact of specific incidents of discrimination
5. Learning how to interrupt prejudicial jokes, remarks and slurs (Brown, Prejudice Reduction Workshop Model Trainer's Notes, p. 2)

The Prejudice Reduction model has been integrated into a peer training strategy with a four-stage implementation process. This expanded model seems to begin to deal more with organizational issues. Volunteers (3-5) from the organization are trained as a leadership team. This leadership team assists NCBI staff in training 25 - 50 peer leaders within the organization. An on-going support group is set up for the peer trainers, led by the chair of the leadership group. Follow-up training and supervision is provided (Brown & Mazza). This adapted peer training model seems to have a greater chance of providing for additional organizational change (Brown & Mazza, unpublished; Loden & Rosener, 1991).

According to Brown and Mazza, "The peer training team functions as a significant institutional resource in two ways. First, the group can be called upon during crises to play a mediating role. Second, they can provide invaluable consultation to administrators in formulating policies on diversity issues" (Brown & Mazza, pp. 22-23). This model also advocates providing inter-group conflict resolution skills and coalition building skills in order to build a diverse work environment (Brown & Mazza, unpublished).

Although the primary focus is attitudinal change and skill building, there is acknowledgment of the need for additional work in order to create organizational change. The operating premise appears to be, however, that as people change individually they will be moved to work towards greater organizational or social change in line with their new individual awareness.

The prejudice reduction model was evaluated in 1984 by Amy Sales. The evaluation focused on a series of workshops on five college campuses aimed at improving relationships between blacks and Jews (Brown, unpublished manuscript). Although the results were not published, there is some indication from Sales' research that individual attitude and behavior changes did occur as a result of this training method (A. Sales, personal communication, November 12, 1991; Sales, 1985; Brown, unpublished manuscript).

Following the workshops, students reported they were more likely to effectively interrupt and discuss ethnic jokes and slurs. Students also indicated that they felt they had more power to interrupt racism and anti-Semitism. Students reported intentions to attend other workshops (82%), encourage friends to learn about the issues (76%), and re-evaluate their own use of terms that might be seen as degrading (86%). They were somewhat less likely to take further action on their campus (55 and 56%). One hundred and fifty-two people participated in the study (Brown, unpublished manuscript; Sales, 1985).

Valuing Diversity

The video series produced by Lennie Copeland and Lewis Griggs uses vignettes of workplace interactions, along with speakers from a variety of organizations to espouse an approach or philosophy about increasing the valuing of diversity in organizations. Since these videos are quite popular and frequently quoted sources of information on diversity, it seems important to include the Copeland Griggs model in this review.

Their philosophy appears to have shifted somewhat over the course of the videos. The first three, produced in 1987, have a fairly strong emphasis on the responsibility of the "minority person" to "make it" in the workplace. There is also a fairly strong message of assimilation: some changes need to be made, but one cannot expect

the system to totally change for you, the person of difference. In the four videos produced in 1990 the notion that the system itself will have to change starts to emerge.

There is a strong theme about differences and how we must all learn to interact better with people different from ourselves. This, they state, will increase one's ability to work as a team member and will increase overall productivity.

The strategies that they use to help make the workplace more welcoming of differences are many. There is a lot of emphasis on management training to increase the awareness level of supervisors so that they do not limit employees. Learning about others' cultures, learning to listen, learning not to make assumptions based on one's own stereotypes, becoming aware of one's own blinders and biases are all part of the suggestions given both for managers and other employees. Changing attitudes and behaviors are highlighted.

They suggest that managers should learn how to help resolve conflicts among people who are different. Managers need to find ways to help their employees move ahead, by showing them the ropes, letting them in on the norms, giving them training, and giving honest feedback. Managers need to help create a climate where all feel welcome by interrupting inappropriate language and behavior.

In the first five parts of the video series these are the primary strategies offered. In the last two segments, other strategies are developed. The role of leadership in moving the agenda of diversity forward is acknowledged. Leaders need to articulate the vision throughout the organization, tying the diversity vision to the mission of the organization and being the primary movers of the diversity agenda. The idea of "changing the culture of the organization" is articulated, even though the strategies do not yet suggest ways to do so at a fundamental level.

In the final video of the series, additional strategies focus on recruitment, training, mentoring, team building, accommodating differences, communicating, rewarding, and holding managers accountable. Greater acknowledgement of culture change continues in this segment.

Since these videos are based on the stories of people in organizations across the U.S. they show us what has happened thus far. They do not delve much into how to move beyond where these leading organizations have gone.

Most of the strategies that are highlighted in these videos are focused on individual change. Employees are being trained to be able to work more effectively with people different from themselves, managers are learning how to manage people different from themselves, and leaders and CEOs are recognizing that the workplace is increasingly made up of people different from themselves. There is the mention of culture change, and there are the piecemeal tinkering with the system to make it more empowering for all people; but there is no emphasis on system interventions to accomplish an overall shift in the culture of the organization.

The Multicultural Organization

The next model is Taylor Cox's framework for classifying organizations and for suggesting change strategies to move an organization towards becoming a multicultural organization. As the workforce becomes more diverse and as businesses interact more and more on a global basis, organizations are struggling with ways to manage cultural differences. The goal of Cox's approach is to assist organizations in moving along a continuum towards becoming more multicultural. By this he means the degree to which an organization values cultural diversity and is willing to encourage and utilize it (Cox, 1991).

Cox identifies six factors which he considers in classifying an organization in terms of its development toward integrating cultural diversity. The six factors are acculturation, structural integration, informal integration, cultural bias, organizational identification, and inter-group conflict. Depending upon where an organization is on these six factors, Cox classifies the organization as monolithic, plural, or multicultural. He then identifies strategies to assist an organization in increasing cultural integration along these six dimensions, paying greatest attention to strategies required to move from a plural organization to a multicultural organization (Cox, 1991).

The brief mention of approaches to move from a monolithic to a plural organization focuses primarily on Affirmative Action type programs, and training in such areas as sexual harassment, reducing prejudice, and civil rights laws, as well as workshops on racism and sexism. Besides system changes in hiring and compensation, most other strategies are individually focused (Cox, 1991).

Cox goes into much greater detail regarding strategies or tools currently being used which he believes are helpful in moving a plural organization towards multiculturalism. The most widely used tool he suggests is managing or valuing cultural diversity training. These may focus either on awareness or skill-building. Although Cox acknowledges there is little data supporting their efficacy, he does note anecdotal evidence that these are a crucial first step for organization change efforts (Cox, 1991).

Two other tools related to acculturation focus on personal development. They are new member orientation and language training. The other four tools discussed in this area are more system focused: diversity in key committees, explicit treatment of diversity in mission statements, "minority" advisory groups to senior management, and creating flexibility in norm systems (Cox, 1991).

On Cox's second dimension, full structural integration, he lists five tools to help achieve this objective, which are: education programs, Affirmative Action programs, targeted career development programs, changes in manager performance appraisal and reward systems, and human resources policy and benefits changes (Cox, 1991). The two that are most clearly targeted at individual change are education programs and career development programs. By education programs, Cox refers to basic education and job specific skill development. Cox also states that he sees Affirmative Action as the major strategy for full structural integration for the foreseeable future.

The third dimension of Cox's model is integration in informal networks. For movement to take place in this area, he identifies two strategies: mentoring programs, and company sponsored social events (Cox, 1991). Mentoring programs, although requiring some system effort to implement, still primarily focus on individual change.

Under the dimension of cultural bias, whose primary objectives are to eliminate discrimination and prejudice, Cox places major focus on the individual. Equal opportunity seminars, focus groups, and bias reduction training are three of the five tools highlighted (Cox, 1991). Bias reduction training sounds much like the training described previously as prejudice reduction training (Brown & Mazza, unpublished; Cox, 1991), and focus groups will be described in greater detail later in this paper in the Valuing Differences Model (Smith & Johnson, 1991). All of these efforts are aimed at assisting the individual in changing attitudes, beliefs, and/or behaviors which stem from prejudice or bias.

The other two tools noted in this section are internal research used to suggest necessary system changes, and task forces which can be used to monitor unfair practices and policies within the organization to be targeted for change (Cox, 1991). These are both focused on institutional bias and systems change efforts.

On the dimension of organizational identification, Cox suggests that all the other strategies apply in this area. He does not identify any additional tools specifically related to movement along this dimension (Cox, 1991)

The last dimension in the model is inter-group conflict. The tools he identifies in this area are survey feedback, conflict management training, managing/valuing diversity training, and focus groups. Again, three of the four tools focus on individual development, the fourth, survey feedback, does not. However, survey feedback is the tool Cox believes is probably the most effective for avoiding intergroup conflict.

Generally, in Cox's discussion of this model he identifies twenty-two different tools, ten of which focus on individual change. He also lists the tools according to his personal belief about their effectiveness, and in four of the five instances the tool he believes to be most effective is an individual change strategy.

These various tools and strategies are combined into five key components for organizational change. They are: leadership, training, research, analysis and change of culture and human resource management systems, and follow up (Cox & Blake, 1991).

Here Cox underscores the need for all of these pieces to fit together into an overall change program. Leadership that values and articulates the importance of the diversity effort is crucial, but not sufficient to create the change. Training is identified as a "crucial first step," but again not in isolation, but as a part of an on-going effort. Research is necessary to identify areas where education is needed, areas where change is needed, and for evaluation of the change process. Culture and management systems audits identify organizational bias and must be translated into change efforts. Follow up activities monitor, evaluate and help to institutionalize the changes. All of these components are necessary to transform a

traditional organization into a multicultural organization (Cox & Blake, 1991).

Multicultural Organization Development

The next model to be considered is the Multicultural Organization Development (MCOD) Model developed by Bailey Jackson, Rita Hardiman, and Evangelina Holvino. This model, like the Cox model, hypothesizes stages of development that an organization goes through on its way toward becoming a multicultural organization. The articulated vision of a Multicultural Organization is as follows:

The multicultural organization reflects the contributions and interests of diverse cultural and social groups in its mission, operations, and product or service; it acts on a commitment to eradicate social oppression in all forms within the organization; the multicultural organization includes the members of diverse cultural and social groups as full participants, especially in decisions that shape the organization; and it follows through on broader external social responsibilities, including support of efforts to eliminate all forms of social oppression and to educate others in multicultural perspectives (Jackson & Holvino, 1988, p. 15).

Jackson and Holvino (1988) state directly their belief that the individual consciousness-raising strategy has had but limited success, and that any lasting change effort will require a systems approach. As such their approach is one that focuses on systems change.

Support Activities, Leadership Development, and Systems Change Process are all required in Multicultural Organization Development. The Support Activities component is primarily focused on individual change. It includes orientation sessions, workshops and seminars, multicultural events, public affirmations, and fact finding. It builds a critical level of awareness for the change effort to proceed.

The leadership development component also includes some personal development for the leadership. Strategies identified here are

personal awareness, organizational importance, vision, mission, and values statements, support of multicultural activities, and role modeling.

The final component is the Systems Change Process wherein a multicultural change team works through a process of assessment, plan development, implementation and evaluation. Using the MCOB framework an assessment is made as to where the organization is on the mono- to multi-cultural continuum and strategies are proposed to move the organization forward (B. W. Jackson, personal communication, October 11, 1991).

In this framework there are three levels, and within those levels, six stages of development. The first level is Monocultural and it has two stages, The Exclusionary Organization and The Club; level two is Nondiscriminatory and it has two stages as well, The Compliance Organization, and The Affirmative Action Organization; level three is Multicultural and it has two stages, The Redefining Organization, and The Multicultural Organization (Foster, et al, 1988; Jackson & Holvino, 1988).

Jackson and Holvino see a pattern in the types of change strategies used and the developmental level of the organization. At level one, strategies tend to focus on the individual; at level two, on the system; and at level three, on the interface between the organization and the environment (Jackson & Holvino, 1988). As such, one would expect to find most of the individually focused strategies identified for organizations in The Club stage. The interventions Jackson and Holvino suggest in The Club stage all focus on personal development: management training and support and consciousness raising groups (1988).

That does not suggest that individually focused strategies are not used at the other stages, because they are; however, they are not the primary tool. At the Compliance stage, equal employment

opportunity training and "minority" training are stated interventions. At the Affirmative Action level, interventions focusing on racism and the other "isms" are suggested; and at the Redefining level teaching skills for managing differences is included. Yet clearly the major concern and focus moves to the systems as the organization moves toward the multicultural end of the continuum (Jackson & Holvino, 1988).

Flex-Management

The next model, developed by David Jamieson and Julie O'Mara (1991), has a number of components, but the centerpiece is what they call FLEX-MANAGEMENT. This refers in part to the enormous importance these two authors place on flexibility. Much of their approach centers around responding to individual employees in flexible ways. They see this as a critical response to workforce diversity.

These authors, like Jackson & Holvino, are critical of past efforts in Affirmative Action and valuing/managing diversity. They find those efforts overly focused on assimilation of those who are identified as different into the majority culture, oriented to individual change, and lacking in a systems approach (Jamieson & O'Mara, 1991).

This model suggests a basic organization development strategy as a basis for the diversity change plan. The steps suggested are:

1. Define the organization's diversity;
2. Understand the organization's values and needs;
3. Describe the desired future state;
4. Analyze the present state;
5. Plan and manage transitions;
6. Evaluate results (Beckhard & Harris, 1977; Jamieson & O'Mara, 1991).

The suggested model for achieving the new desired state is FLEX-MANAGEMENT. This model focuses on three areas which can be modified by management; "policies - the published rules that guide the organization; systems - the human resource tools, processes, and procedures; and practices - the day-to-day activities" (Jamieson & O'Mara, 1991, p. 11). The theme again is flexibility: policies need to be broader and fewer, systems need to be less prescriptive and more adaptable, and practices need to respond to individual needs (Jamieson & O'Mara, 1991).

The goal of this model is gaining the diversity advantage. By this they mean that a business will be more competitive as it realizes the potential of its diverse workforce.

The four strategies Jamieson and O'Mara suggest to implement this change towards individualized management are: "matching people and jobs; managing and rewarding performance; informing and involving people; and supporting lifestyle and life needs" (Jamieson & O'Mara, 1991, pp. 36-37).

In the area of matching people with jobs, they look at all the ways a workplace can be more adaptive to the individual needs of employees in their specific jobs. They suggest more output-oriented job descriptions, flexible job transfer policies, flexible work schedules, increased emphasis on career development, etc.

Under managing and rewarding performance strategies, they take into account that people are motivated and rewarded by many different things. The employer needs to adapt policies and procedures so that all employees are rewarded in meaningful ways. They suggest coaching, mentoring, and informal feedback sessions as a part of a less rigid performance appraisal system. Training managers and employees to value diversity is one component of this strategy.

The strategy of informing and involving people relates to the desire of workers to be informed and involved in workplace decisions.

This area looks at what systems are in place for involvement, and how these are adapted to different employee styles.

The fourth strategy is supporting lifestyle and life needs. In this grouping, the authors include issues related to getting to work, productivity at work, work-time flexibility, use of non-work time, and satisfaction of life and family needs. These strategies help create supportive options based on an acknowledgment of differing needs.

In this model, individual and systems change strategies are both supported, but with the clear caveat that an individual focus alone cannot make the necessary changes without the additional systems focus. Education, awareness, and skill development are seen as going hand-in hand with policy and systems change. Jamieson and O'Mara stress that individual transitions are not easy and will take major training efforts. They refer to training in management development and employee development throughout their discussion of the workplace change effort. Under their strategy of managing and rewarding performance, training managers and employees to value diversity is one of their approaches. The types of programs cited include training to raise awareness and inspire action, which are individual change programs (Jamieson & O'Mara, 1991).

They also identify five skills for managing the changing workforce: empower others, develop others, value diversity, work for change, and communicate responsibly. The skill of valuing diversity, they indicate, supports all four FLEX-MANAGEMENT strategies. It requires personal development for managers as well as the employees throughout the organization (Jamieson & O'Mara, 1991).

This approach is heavily focused on management and management strategies; however, it is based on a systemic approach, a major cultural shift in which all aspects of the organization will be affected. Individual change strategies are incorporated throughout the approach, particularly through management development.

Multiculturalism

Judith Katz and Frederick Miller's model is based on the Jackson, Hardiman, and Holvino model described previously (Jackson & Holvino, 1988). It identifies stages that an organization moves through, from monoculturalism to multiculturalism. They clearly view change related to diversity as a systemic issue that requires "more than just 'sensitizing' people to the issues, it involves changing the entire fabric of the organization" (Katz & Miller, 1988, p. 2). They identify change as needing to take place at three levels: institutional, cultural, and individual (Katz, 1987).

Katz states ten core beliefs that are seen as the foundation for developing multicultural and diverse organizations. They are as follows:

1. Racism and sexism affect all people and systems.
2. The effects of racism and sexism hurt all individuals - White, Black, woman, man.
3. Racism and sexism negatively affect productivity.
4. It is possible to develop diversity and be different than we currently are.
5. It is important to identify the steps to developing diverse systems so that people have a road map to follow.
6. Organizations move through cycles, not linear processes.
7. Developing diversity is an organizational and cultural change effort.
8. Developing diversity causes people and systems to be upset.
9. Some organizations reach a point of change and get stuck, frightened, or feel done which limits their ability to move forward.

10. The change process must be managed by change agents in order to achieve the maximum benefits of the change (Katz, 1987, pp. 14-15).

The model Katz and Miller have developed has seven stages, which they place in three major groupings, The White Male Club, Affirmative Action, and Multicultural Organizations. The White Male Club has two stages, Exclusionary, and Passive; The Affirmative Action level has three stages, Symbolic Equal Employment Organization, Numbers, and A Climate of Acceptance; Multicultural Organizations have two stages, U.S. Focus, and Transnational Focus (Katz, 1987).

Interventions are then suggested for moving an organization from one stage to the next. At The White Male Club level, human relations training is emphasized, clearly focused on individual development. At the Symbolic EEO stage, increasing numbers of diverse peoples are critical. Focus groups that raise awareness about discrimination are useful, along with developing non-discriminatory policies and practices. At the Numbers level, more accountability needs to be built into the system. The focus here is on hiring, recruiting, and development of people of color, with timetables to measure progress. Mentoring and coaching systems can be established. In Climate of Acceptance, it is suggested that support groups and networks be created for people of color and white women. Rules, procedures, and policies which support a multicultural organization must be established. A group within the organization is identified to carry out the on-going multicultural effort. At the Multicultural Organization level, the organization must develop a three-to-five year strategic plan. It must tie diversity to its bottom-line and mission, and leadership needs to reflect diversity in its composition. Education about style differences and team-building are also addressed (Katz, 1987).

The definition they use for the goal/vision of a multicultural society is:

A multicultural society then: (1) sees people of all racial groups as bringing value-added to the workplace and society; (2) enables all people of color to make a contribution in their own way; (3) supports all individuals 'owning' their cultural identity; and (4) develops institutions and organizational structures which are multicultural and diverse in power, numbers, and climate (Katz, 1987, p. 25).

In this model, individual change strategies are the primary mode in The White Male Club stage. At the Affirmative Action stage they continue to be used along with other systems focused interventions. At the Multicultural Organization stage, individual development is included in the form of educating about style differences and building diverse teams, but seems less central than systems change strategies.

Culture of Diversity

In the next model, Marilyn Loden and Judy Rosener state that "a basic blueprint for creating the culture of diversity does now exist" (1991, p.196). They state that this culture is the ultimate goal of any organization truly committed to the philosophy of valuing diversity. They define this culture as follows:

By culture of diversity, we mean an institutional environment built on the values of fairness, diversity, mutual respect, understanding, and cooperation; where shared goals, rewards, performance standards, operating norms, and a common vision of the future guide the efforts of every employee and manager (Loden & Rosener, 1991, pp. 196-7).

They suggest that managing diversity to create this culture requires an overall framework "for analyzing the impact of: Personal values, beliefs and actions; Group dynamics; Institutional policies, practices, and norms; on cooperation, mutual respect, creativity and

productivity in diverse organizations" (Loden & Rosener, 1991, pp. xviii).

Their blueprint or framework has three phases. The first phase is Setting the Stage. In this phase, Loden and Rosener suggest that organizational leaders need to be taking an active role in "acknowledging the fundamental difference between equal employment opportunity and valuing diversity. Endorsing the value of diversity and communicating this throughout the organization. Articulating a pluralistic vision" (1991, p. 197).

By pluralistic vision, they mean the organization will create a vision statement for the organization that relates to its philosophy of valuing diversity. It must be developed with leadership involvement and endorsed by the leadership (Loden & Rosener, 1991).

Phase two in this model is, Education and Change Implementation. This phase is rather all-inclusive. Loden and Rosener clarify their position on personal development strategies in their model: "... care should be taken not to initiate any other implementation steps until a critical mass of employees and managers has received awareness training and is prepared to support the culture change" (1991, p. 202).

Early in this phase emphasis is, as stated above, focused on awareness education. Loden and Rosener also stress that this education should be balanced between intellectual and experiential learning, and should focus on individual, group, and organizational issues (1991).

The other six steps they identify in this phase are: enlisting support for change from employees at all levels, diversifying work groups and decision-making groups, creating benefit plans that reflect diverse employee needs, tying individual and group rewards to behavior that values diversity, creating structures to support organizational change, and developing coaching and tutoring mechanisms. The major

culture change strategies emerge under "creating structures to support organizational change" in this model. They recommend setting up an "Office of Diversity" which would be responsible for the modification of existing policies, creating policies that support diversity, on-going education of leadership, consultation to the key leaders on pluralistic leadership, and planning and managing the overall culture change (Loden & Rosener, 1991).

The final phase in this model is Ongoing Maintenance Activities. The Office of Diversity staff would maintain the new culture through periodic culture audits, employee opinion surveys, and survey feedback. Other departments and units would also be expected to participate in ongoing efforts such as awareness training for new employees, advanced seminars for others, and the monitoring of hiring and employee development practices. The evaluation of progress does, they suggest, need to be tied to percentages of "others" in nontraditional, technical, and executive jobs (Loden & Rosener, 1991).

Individual change in this model is a strategy used in the beginning stages to create a base of people who understand and are committed to the organizational change effort. It is also used throughout as it relates to new skills and behaviors that will be required as the culture change takes place.

Cross-Cultural Management

The approach developed by Sondra Thiederman has a noticeably different basis than any of the other nine. This is the only model that ascribes to the philosophy of assimilation, meaning that those of difference are assisted in becoming like the host or dominant culture (Cox, 1991; Gordon, 1964; Thiederman, 1991). Her premise is that the dominant culture remains intact with little modification required because of the inclusion of diverse groups of people. Although many agree that this has been the paradigm of choice historically in the

United States, this model has been rejected by a number of the other authors, particularly those who focus on culture change as the dominant strategy (Jamieson & O'Mara, 1991; Loden & Rosener, 1991; Thomas, 1991).

The strategies for change Thiederman chooses will obviously flow out of that basic difference in beliefs about the final goal. There is no attempt here to change the system; all efforts are focused on two areas, management training and employee training, all focused on the individual.

A variety of strategies are suggested, combining awareness training around stereotypes, value differences, and methods of increasing understanding, with skill building programs. The primary emphasis is on management training to assist managers in integrating culturally diverse workers into the workplace, with ancillary training for culturally diverse employees in language (English) and cultural norms (Thiederman, 1991).

This is the only model that focuses primarily on ethnicity and language differences, specifically integrating Asians and "Hispanics" into the U.S. workforce (Thiederman, 1991). It has much more narrow goals than those which target changing the entire organizational system. It relies almost entirely upon individual development for managers and culturally diverse employees as its strategy for change.

Managing Diversity

The next model, developed by R. Roosevelt Thomas, uses the terminology "managing diversity." "Managing diversity is a comprehensive managerial process for developing an environment that works for all employees" (Thomas, 1991, p. 10).

Thomas sees managing diversity as requiring individual, interpersonal, and organizational strategies simultaneously. He states that it demands more than just individual behavior change, but

rather a "fundamental change in the organization's way of life" (1991, p. 12).

In Thomas' model the steps of the process are: Examining an organization's corporate culture; identifying those elements of the culture that are fundamental, the "roots" from which other corporate behaviors spring; determining whether the roots support or hinder the aspirations for managing diversity; changing the cultural roots that are hindrances (Thomas, 1991).

This model takes a totally systems approach to managing diversity; however Thomas admits that currently individuals are bearing the brunt of the adaptation process and will continue to do so for the foreseeable future. Although he is skeptical of any long term gains being made by Affirmative Action or valuing differences strategies, he freely admits that in the short run these are necessary. He also states that the type of system/culture change he is advocating is likely to take fifteen to twenty years.

Thomas tends to lump all personal development, awareness-type strategies under the rubric "valuing differences." He states that although these strategies can be effective in enhancing relationships and in minimizing blatant racism, sexism and other "isms", he does not see them as empowering the workforce to reach their full potential.

Thomas does say that a sequence of Affirmative Action, followed by understanding and accepting differences, followed by managing diversity, makes sense to him. At the same time he states that managing diversity, as he defines his approach, encompasses Affirmative Action and valuing differences. In the examples he cites of organizations in the process of managing diversity, a great deal of the work could be characterized as individual change. He himself admits that in five years corporations are just now beginning to grapple with the culture change notions that epitomize his model (Thomas, 1991).

As such it appears again that the individual change strategies are important, perhaps essential, at the early stages of the change process. If the examples Thomas shares are any indication, it appears many organizations may not feel ready for a culture change related to diversity until some basic awareness training has been implemented and a climate of acceptance created for the overall organizational change.

Valuing Differences

Barbara Walker's Valuing Differences Model is the last model to be examined. Valuing differences is an approach to help people deal with issues created by their differences. According to Walker, "This approach focuses people on the value of differences to help them become open to learning from people they regard as different and to help them build empowered relationships in which they work together interdependently and synergistically" (Smith & Johnson, 1991, p. 7).

This approach was developed at Digital Equipment Corporation and, according to Walker, grew out of Digital's values which include "respect for the individual and doing the right thing" (Smith & Johnson, 1991, p. 115). From Walker's perspective, this "... is an approach to both the work of personal growth and development and the work of increasing an organization's productivity" (p. 7). The model is based on four principles, which are:

1. People work best when they feel valued.
2. People feel most valued when they believe that their individual and group differences have been taken into account.
3. The ability to learn from people regarded as different is the key to becoming fully empowered.

4. When people feel valued and empowered, they are able to build relationships in which they work together interdependently and synergistically (Smith & Johnson, 1991, p. 9).

This model relies almost entirely upon a strategy of bringing diverse groups of people together in small groups called "core groups." In these groups participants go through a five step process, based on the previously stated principles, which helps them sort through their own beliefs and assumptions about individual and group differences. The five steps are:

1. Stripping away stereotypes.
2. Learning to listen and probe for the differences in people's assumptions.
3. Building authentic and significant relationships with people one regards as different.
4. Enhancing personal empowerment.
5. Exploring and identifying group differences (Smith & Johnson, 1991, p. 9).

This model appears to focus almost entirely on individual development within the context of a group and an organization setting. Walker links the personal development to larger organizational change in terms of people feeling more valued and empowered therefore doing better work. This then would show up in increased productivity. Walker also sees the model as an effective leadership development model which again benefits the larger organization (Smith & Johnson, 1991). Although small group work is the fundamental technique used in this model, other interventions such as multicultural celebrations, training on the valuing differences concepts, and the forming of interest groups within the organization are also suggested.

Summary

Through the review of literature this current study is placed in context, both a theoretical context and a methodological context. Theoretically, organizational change processes are still evolving. There is a lot we do not know. However there is certainly on-going theoretical discourse about the role of individual and systems interventions in organizational change and on the other variables, including information, necessary to the change process.

At the methodological level a thorough review of current practice as described in the literature begins to shed some light on the range of approaches being utilized and the question of how individual and systems change supports organizational change. Certainly by further investigating a select few of these practitioners and their approaches a deeper understanding of the approaches can be gained with a greater opportunity to explore how the practitioners think about their choices, individual focus and systems focus being but one aspect.

CHAPTER III

RESEARCH METHODOLOGY

Introduction

In order to achieve the purposes of this study a qualitative case study design was employed using primarily in-depth interviews. In this Chapter this design will be described in greater detail, participant selection, data collection, management and analysis will be discussed, and methods for assuring trustworthiness and my role as researcher will also be addressed. In this process the match between the design and the nature of the study will become clear.

Overall Design of the Study

As the purpose of this study is to gain a greater understanding of how practitioners doing diversity work conceptualize their work, a qualitative research design has been chosen as most appropriate. A qualitative research approach has a primary objective of understanding meaning (Merriam, 1988). Qualitative methods are more adaptable to dealing with multiple realities (Lincoln and Guba, 1985), and according to Patton, "qualitative methods are particularly oriented toward exploration, discovery, and inductive logic" (1990, p.44). As this study is designed to explore and describe the participants views of their work and the change process, an approach which allowed the meaning they make of their work to be revealed through the research process seemed most suitable.

The case study approach was chosen as it focuses on "discovery, insight and understanding from the perspective of those being studied," (Merriam, 1988, p.3) and for its key characteristics which Merriam describes as: particularistic, descriptive, heuristic, and

inductive. This study focuses on four particular approaches as described by four practitioners, each case will be described and will be important in and of itself for what it reveals about doing diversity work in organizations. It will also represent a particular stance towards the work visible through the peculiarities of each case.

"The end product of a case study is a rich, 'thick' description of the phenomena under study" (Merriam, 1988, p.11). This type of description is essential to the purpose of this study that of gaining a fuller understanding of various approaches being used to do diversity work.

Heuristic means that case studies can bring about greater understanding of the phenomenon under study. Through this discovery process new meaning can emerge, new insights develop.

Generalizations emerge from a thorough examination of the data, which is grounded in the context itself. This inductive reasoning process of case study research will guide the data analysis process.

By using a descriptive case study a detailed description of the phenomenon can be fully presented for each of the four cases. These cases can then also be used for cross-case analysis of the data which helps clarify differences among the cases and provide more potential for generalizations (Merriam, 1988). As Patton states a qualitative case study describes the element of study, "in depth and detail, in context, and holistically" (1990, p.54). They are particularly useful he suggests when trying to understand a particular situation or phenomenon where a great deal can be learned from looking closely at a few "exemplars of the phenomenon in question" (1990, p.54).

The primary method of data collection used in this research study is in-depth interviewing. The basis of in-depth interviewing is an interest in understanding the experience of other people and the meaning they make of that experience (Seidman, 1991). Through in-

depth interviewing greater clarity can be gained on how these practitioners think about their work, by concentrating on how they describe their work and how they relate this description to a theoretical base. As Patton states, "The purpose of interviewing is to find out what is in and on someone else's mind....We cannot observe how people have organized the world and the meanings they attach to what goes on in the world" (1990, p.278). This study is designed to find out how these four practitioners think about their work, and the meanings they attach to it. The in-depth interview is a useful technique for achieving that.

I chose to use an interview guide (Appendix E) to shape the initial interview. While the guide is fairly detailed in order to assure that certain topics were considered by all of the participants; each interview was unique and also directed by the interviewees' interests. The interview guide was developed in consultation with my committee. It was then piloted on a practitioner in the field. This person gave feedback on the interview. I had this pilot interview transcribed so that I could review it to see where changes or adaptations might need to be made to make the questions clearer and more thorough.

The second interview used questions unique to each participant based on an analysis of the first interview. It was designed to follow-up on themes that had not adequately been explored and to gain greater clarification on points made in the first interview.

In two instances the second interview repeated some of the questions from the first interview because of difficulties in the initial interview. In one case the audio tape had a lot of distortion on it and some sections of the interview were not intelligible. In another instance the person being interviewed had just suffered a

major personal loss and due to the emotional strain at that time had felt the first interview was not a completely accurate representation.

Participants in the Study

The participants in this study were chosen based on the purpose of the study, this is what Patton refers to as, "purposeful sampling" (1990, p.169). The reason behind purposeful sampling is to choose information-rich cases from which one can learn a great deal about issues of central importance to the purpose of the study (Patton, 1990).

I initially identified four participants from a pool of fifteen practitioners identified in the review of the literature. The fifteen people are practitioners in organizations doing diversity work who indicate a goal of system change, and whose approaches have some written documentation. I chose the four individuals for the study so as to include two practitioners whom I identified as doing primarily individual focused work and two people doing primarily systems focused work. Since the numbers in my pool were quite limited I knew it might be necessary to identify other practitioners to include if many of these individuals declined the invitation to participate. It was however my preference to use these previously identified individuals because they are not only practicing, but also writing, and therefore building the theory in this area. Since I am interested in the theory-building aspect particularly as relates to strategies used and theories of change, my assumption is that these individuals perhaps more so than other practitioners have given thought to the connections between their work and theories of change.

One of the four people I invited into the study did not wish to participate. This person however recommended three other colleagues in their organization who could represent their approach equally well

in this study. I asked one of these other members of the organization, and that person agreed to participate.

I also considered social diversity among the participants. My preference was to have some racial and gender diversity among the participants if possible. The four people who agreed to participate in the study include: one African-American woman, one African-American man, and two European-American, Jewish women.

Data Collection

I sent a letter of introduction (Appendix A) to each of the four people I identified, and followed that with a telephone call to confirm their willingness to participate and set up a time for the initial face-to-face interview. I sent each person who agreed to participate in the study a consent form (Appendix B) which I asked them to read and sign, and at the same time confirmed our interview date.

I conducted a two-hour interview with each individual in person as the first stage of my research. Three of the interviews were conducted in the participants' homes, one was conducted at the person's office. At that meeting I had them fill out a Social Group Identity Profile (Appendix D), requested their resume, and requested any additional written information they thought would help me understand their work more fully.

I used an open-ended, in-depth interview utilizing an interview guide (Appendix E) in order to obtain some degree of consistency in topics covered from respondent to respondent, but at the same time allowing for flexibility and individual perspectives and experiences emerging (Patton, 1990). Each interview was audio tape recorded and the recording transcribed. I also took notes during the interviews.

After the interview I shared the interview transcript with the interviewee for comments and clarifications. This type of member check contributes to establishing internal validity (Merriam, 1988). After the first round of interviews were complete and I reviewed all four transcripts I arranged second interviews with each of the participants. A date and time was established with the participants for the second interview, which followed the first interview by 2-3 months time.

I conducted a second interview of one hour or more with each participant. Three of these were conducted by telephone, one was conducted in person. All were audio recorded and transcribed. This interview followed-up on themes that had emerged from the initial interview data, and allowed for clarification of the information they had shared previously. The transcriptions were once again shared with the participants for their comments and clarifications.

The primary source of data for this study is the interview data: tapes, transcripts, and notes. The secondary sources of data are documents which include the participant's resume or biography, social group identity profile, articles, promotional materials, or other written information the participant shared with me.

Data Management

The transcripts were sent to me in both computer disk and hard copy formats. Two copies were made of the disks, one onto my home computer another stored at a secure site. Three copies of the paper transcripts were made. An original was kept in a secure location, one copy was sent to the participant, and two copies went into the participant's file for use in analysis. In two instances changes and additions were extensive enough on the returned participants' copies

that a complete new set of originals and copies were made for those two participants.

An individualized participant file was set up for each person in the study. In the file was placed: all correspondence with the individual; any notes from phone conversations; consent form; two copies of both interview transcripts; secondary data (resume, social group identity profile, articles, news clippings, etc.); and field notes made during or after the interviews.

To protect confidentiality the files are number coded and for ease of handling color coded. Each participant was assigned a number and a color to identify the file and all entries in it.

Throughout the research I have kept a personal journal to document my own process as the preparation, data collection, and analysis has proceeded. This journal has been for my own thoughts, hunches, questions, and ideas that have emerged throughout the course of the research project.

Data Analysis

"Data interpretation and analysis involve making sense out of what people have said, looking for patterns, putting together what is said in one place with what is said in another place, and integrating what different people have to say" (Patton, 1990, p.347). This is the process in which I became engaged. Always trying to stay true to the meaning and sensibilities of the participants.

As a researcher I have approached the data with an open mind, looking to see what emerges as important from the text (Seidman, 1991). First I simply reviewed the transcripts with the audio tapes to assure accuracy of the transcriptions. Then I read the transcripts again as a first step in the winnowing process, and marked the

passages that seemed most interesting. At this first stage it is best to err on the side of inclusion (Seidman, 1991).

I have presented the data in two forms, one being profiles or individual case descriptions and then also a thematic presentation, this is suggested by both Seidman (1991) and Patton (1990). Although I originally planned to use Seidman's methodology for creating the case descriptions, I decided on a more conventional format. Where Seidman uses a first person narrative style, I decided upon a third person descriptive style (Merriam, 1988; Patton, 1990). The two reasons upon which this decision was based are that, I did not want to overemphasize the person as opposed to the approach being described, and I did not want to limit my ability to share all the participants had revealed simply because it did not easily fit into a direct first person narration. I did however use the winnowing process Seidman describes to consolidate the data down to the most significant passages. To do this I used a word processing program on the computer to delete and save the most important passages. Then using this abbreviated transcript I marked the passages by content areas to develop units of information that could be shared in the case descriptions. In this inductive process, I used categories that emerged from the participants descriptions to organize the information. After going through this process with all four participants I looked for commonalities among the categories that described the units of information for each case description. Where there was sufficient commonality uniform descriptors were used in some cases to make the data more accessible to the reader. The case descriptions are designed to provide the kind of solid descriptive data, "thick description" (Geertz, 1973), necessary for readers to understand the data and draw their own conclusions (Patton, 1990).

I then did a second analysis of the data to compare and contrast the cases. As I was doing the first analysis I had jotted down any

themes or categories or common ideas I noticed as I was developing the individual case descriptions. At the end of that process I had identified twenty-two possible categories, which were primarily what Patton calls, "indigenous concepts," terms that were used by the participants themselves (1990, p.391). Upon reviewing them I paired them down to twelve primary areas. I then went back to the original (clean) transcripts and read each of those again, this time bracketing and coding information that pertained to the categories.

After this step was completed I copied all the marked passages and filed them by category. I chose to copy the sections rather than cutting-up the transcript for two reasons, I preferred seeing the bracketed statements in context, and the participants often spoke about two different categories in the same piece of dialogue and I did not want to pull apart ideas that might prove to fit naturally together.

The data was then reread file by file. At this stage additional sifting of the categories that seemed most compelling continued. Some categories merged, some were dropped. It is, as Seidman (1991) suggests, an intuitive and intellectual process. It is critical to remember throughout this process that the whole basis of interviewing is "to find out what their experience is and the meaning they make of it, and then to make connections among the experiences of people who share the same structure" (Seidman, 1991, p. 101). It was important throughout to stay true to the participants' meaning and not try to force fit their words into predetermined categories of my making. Throughout the analysis the perspectives of each of the participants was kept firmly in the forefront.

Once the case descriptions were completed they were shared with the participants, again to insure that their views were accurately represented. Finally the cross-case analysis was also shared to

continue to involve the participants in making sure the descriptions were on target and the analysis was reasoned.

Trustworthiness

I have used four strategies that Merriam (1988) suggests in order to help assure that the findings of this research match reality. As discussed above in the Data Collection section, I have done member checks with the participants in order to assure the data are accurate and the conclusions plausible.

I have triangulated the data sources by using secondary data sources to verify the accuracy of the primary data derived from the interviews (Merriam, 1988; Patton, 1990). Using a second data source, in this case, written documents, helps to insure the validity of the data.

I have consulted with two peer debriefers, colleagues familiar with qualitative research, regularly throughout the research process in order to discuss the process, my analysis, and interpretations. This was an opportunity for questions and concerns to be raised by someone outside the research process. It also gave me a place to try out ideas, and check my biases. I also consulted periodically with members of my dissertation committee for their advice and counsel.

Finally, I continued to pay attention to my own biases, values, and assumptions as I went through the research process. I used my journal, committee members, and peers to assist me in making sure I constantly monitored those, and articulated where and if they interfered in the research process.

My Role as a Researcher

I became interested in this area of research because of personal experiences, thoughts and feelings I have about how diversity work is being done in organizations. As such I know I was not a blank slate as I began. The reason I am doing research in this area is based on my curiosity about the systems focus versus the individual focus, and the importance I think this issue has for the long-term effectiveness of the work. I do want to understand how the participants in this study think about that area, how they do their work, and how they think about change. I enter with a bias that none of the current approaches may sufficiently address both individual and systems change, however with primarily an interest in understanding practitioners' choices. I have attempted to stay conscious of my biases in order to hear what others say and think. I truly want to understand the phenomenon better and thus am committed to the research.

I also think that my bias probably relates to who I am, a white, European-American, heterosexual, raised working class and Catholic, currently able-bodied, forty-one year old, female professional. I know it is important to stay awake to my own identities and how they shape my thinking in order not to impose my own, culture-bound, ways of making meaning on the participants' ways of making meaning.

CHAPTER IV

DATA AND ANALYSIS

Introduction

One of the themes this study sets out to explore is the differences among the work of practitioners who have a systems focus and those with an individual focus. Based on my review of the literature, I purposefully chose a sample that I believed included two people who would identify more strongly with each of those positions. Participants were then invited into the study based upon that premise. Thomas and Katz I identified as having approaches that were more systems based, and Cinnamon and Walker I identified as having more individual based approaches. In reading the Case Descriptions keep that original methodological assumption in mind. I do think there are similarities based upon those groupings, however there are still many critical differences between Thomas and Katz, and between Cinnamon and Walker which will be apparent. In truth each approach is quite unique, while at the same time there are some common threads that surface in all four cases.

This chapter includes two major sections: Case Descriptions and Analysis, and Cross-Case Analysis. In the first section of this chapter, Case Descriptions, I have purposefully avoided any comparisons among the four cases. I have tried to describe each case, using the words of the participants themselves where possible, in a way that accurately reflects each participant's own unique conceptualization of their work. Although there is some analysis inherent in what I have chosen to include and how I present it, it is fairly minimal.

The case descriptions are divided into three sections, based upon the primary research questions (see Interview Guide, Appendix E).

These are: **Participant Profile**, a brief description of the person, **View of Change**, a description of the participant's perspective of change in general, and **Description of Approach**, how they describe the approach they use to do diversity work in organizations. Although the primary purpose of the study is to gain an increased understanding of how these practitioners conceptualize their work; I chose to begin with the description of the participant for three reasons: each approach is conceptualized by an individual, as such it is that person's perspective on a particular approach to doing diversity work, I do not wish to, nor do I think it possible to, separate the person from the approach; understanding a little about who the individual is and what their background is will help give meaning and provide insight into the way they do their work; and finally I believe offering a personal frame of reference provides a commonly used and suitable means to engage the reader in the rest of the data.

In the second section of this chapter, **Cross-Case Analysis**, I have identified what have emerged in the data as common themes. Then using these themes I have discussed some of the similarities and some of the differences among the cases. The four themes used in that analysis are: **Individual and Systems Change**; **Oppression**; **Components of the Change Effort**, which includes the categories of: **Definition of Diversity**, **Identifying Self-Interest**, **Abandoning Either/Or Thinking**, **Mind-Set Shifts**, and **Empowerment**; and **Creating an Environment that Supports Change**, which includes the categories of: **Respect**, **Safety**, **Emotion/Energy**, and **Hope**. This second section moves away from how the participants view their work to how I view their work, and as such contains far more analysis of the data. Chapter V will then complete the analysis with the **Conclusions** I have drawn from both the **Case Descriptions** and the **Cross-Case Analysis**.

Case Descriptions and Analysis

Case Description 1:

Managing Diversity, R. Roosevelt Thomas

Managing Diversity is not about inclusion. It's not about minimizing conflict. It's about creating an environment that allows everyone to reach his or her own potential. And it focuses on the mixture, which means that the white male is part of what we're calling 'diversity.'

R. Roosevelt Thomas

Participant Profile

R. Roosevelt Thomas, Jr. is the founder and president of The American Institute for Managing Diversity, a research and education enterprise with the objective of fostering effective management of employee diversity. The Institute was founded in 1983 and is located at Morehouse College in Atlanta. Thomas' educational background includes both a masters and a doctoral degree in business administration. His professional background includes administrative and faculty positions at Atlanta University, Harvard University, and Morehouse College. He has consulted to numerous organizations, and is the author of Beyond Race and Gender: Unleashing the Power of Your Total Workforce by Managing Diversity, and Differences Do Make a Difference.

Thomas grew up in an environment where he was encouraged to succeed and where most of his organizational heroes were black: "black teachers," "black principals," "black ministers." Blacks in his community, "played some very significant roles." So he early on gained a "very keen sense of what it's like to function in a predominantly black organization." He was also very sensitive to the dynamics of functioning in an organization that really "wasn't built

or maintained with black folks in mind." But his early background gave him a capability to contrast the two, and to be sensitive to the issues there.

View of Change

Thomas believes that what motivates people to change is, "what's in their self-interest." He feels this is particularly true in difficult economic times, like those organizations are experiencing now. Doing what is morally right or socially responsible will carry a corporation so far. According to Thomas, "That argument goes a long way when the pie, the economic pie, is seen as expanding. But once you start shrinking the economic pie...you're hard-pressed to get the kind of change that's going to be needed without talking about what's in the white male's best interest."

Thomas speaks here of the "white male's best interest" because in most organizations they hold the leadership positions. If one wants to make organizational change, that group will need to see how the change will serve their interests, or it's unlikely they will commit to the change.

"We always have," Thomas states, "a commitment and a comfort level with the status quo." As such a strong motivation is needed to change, that motivation is clarity on what is in the individual's or the organization's best interest.

Thomas' approach to change, "is the basic O.D. model." This data gathering, feedback, and action planning and implementation approach is evident as he describes his work later. He also believes that if you work change at both the individual level and the organizational level, "it's easier to make progress." As he states:

"It's not either-or...I believe you have to work at the individual level, I believe you have to work the small group level, and I believe you have to work the macro, organizational level. And I believe that if you don't

change the macro-level, you can make progress at the individual and group level and it will not be sustainable."

Thomas subscribes to Kurt Lewin's model of change and sees it as a simple, but classic way of conceptualizing change. Lewin described change as a three phase process: unfreezing the present level, moving to the new level, and refreezing organizational life on the new level (Lippitt, Watson, & Westley, 1958, p. 129; French, Bell, & Zawacki, 1989, p. 87).

Thomas's perspective on change follows a traditional organization development (OD) approach; which follows from his organizational behavior and management background. He identifies self-interest as a primary motivating factor, and he acknowledges the need to address three levels of change within the organization: individual, group, and organizational. He feels strongly that the organizational level must receive attention for change to last over time.

Description of Approach: Managing Diversity

Introduction. In this part Thomas will describe what he calls Managing Diversity. He begins by defining it, and then talks about the focus of the process, the goal, the characteristics, the rationale, implementation steps in the process, and the role of leadership. Throughout this description he shares what is unique about this approach, and why he is particularly committed to it.

Definition. "Managing Diversity (MD) is the process of creating and maintaining an environment that naturally enables all organizational participants to reach their full potential in pursuit of the enterprise's objectives" (Thomas, 1992, p. 2).

A word to make note of in Thomas' definition is the word, "naturally." It is of critical importance to Thomas that the changes instituted be such that they become part of the fabric of the

organization itself. They should not require special programs or special initiatives to see to it that people reach their full potential. The environment must be created that inherently does that.

Focus. The focus of Thomas' approach is two-fold; on management and on culture. Thomas speaks about his managerial vision:

My vision around this work is managerial in nature. I believe most organizations have not been managed, and I don't mean controlled or contained...I just simply mean they've not been managed in the sense that you have a group of people who are asked to engage in work that is viewed as legitimate and involves creating an environment that...allows everybody to reach his or her full potential.

Thomas finds that instead of managers empowering others, they see themselves as "super-doers" who have to both do the work and "take care" of the other people doing the work. The "taking care" is generally in a paternalistic, parent-child type relationship. What we are seeing now is "a price being paid" for this lack of empowering management.

In many cases this change in the way the organization views management and the way managers view themselves will require what Thomas calls a 'mind-set shift.' It is his experience that most managers do not operate out of an enabling or empowering mind-set. Rather they see themselves as the primary 'Doer'. This does not equip them for reaching the business objectives through the empowerment of others. Supporting that shift in thinking is a major part of the Managing Diversity process. As Thomas says, "Many managers will have difficulty managing people who are diverse because they are poor managers, or because they have difficulty managing people, period." This is a strong tenant of Thomas' philosophy that in many instances no one is being managed well. He believes that if the commitment is made to improve management as he defines it; then managers will have to take into account the diversity of their workforce, in order to

perform their job satisfactorily and in order to achieve business objectives.

The second part of the mix is Thomas' thinking that changing management is crucial, but alone will not be sufficient for long term sustainability. Managing Diversity also requires a direct focus on culture. Changing the culture of the organization is required. "It's not enough", says Thomas, "...to change the manager,...you've got to also help the manager know how to change organizations. Which again is managing. So, what I believe is, you have to have a manager who has the will and the capability to change organizations."

According to Thomas, "Managing Diversity requires that you look at the systems and culture of the organization." The culture is defined as, "the basic fundamental assumptions that drive everything in the organization." These assumptions may not be immediately visible, may not necessarily even be conscious. Thomas likens them to the roots of a tree, they may be out of sight, but they determine everything that happens above ground. Thomas "believe[s] in most instances you're talking about significant change in roots."

Managing Diversity requires changing the culture and the systems in order to create an environment that allows everyone to be their most productive. Most cultures and systems were put into place when the workforce was far more homogeneous than it is today, or will be in the future. The culture and systems that worked for a homogeneous workforce do not necessarily work for the diverse mixture that is today's workforce.

Thomas' focus is two-fold, on management, and on culture. His approach identifies managers as key leaders of the change. His approach identifies culture as the key target of the change. Systems must change as well, but Thomas believes if the underlying assumptions of the organization are not changed, systems change will not be sustained.

Goals. Thomas' goal is to be able to walk out of an organization knowing it is well-managed or at least it "has made progress towards being well-managed." Thomas feels you can not count on having an organization that will work for everyone, all people, unless it is well managed, and where management which empowers the employees is recognized as a legitimate activity.

It was easier to create an environment that worked for everybody when the people had similar expectations and requirements. "But," says Thomas, "the more diverse those expectations and requirements become, the greater the challenge of managing diversity. The greater the challenge of managing, period." So Thomas' goal is a well-managed organization, which entails full utilization of people, empowered management, and a culture based on diversity, the mix of people present in the organization.

The bottom-line issue for Managing Diversity is according too Thomas, "...full utilization of all people." That is a different objective than other approaches, but it certainly is in concert with a managerial perspective. Accepting and understanding differences is certainly important; however it is not central. In Thomas' way of thinking, from a managerial perspective, if a manager is responsible for fully utilizing all people, and that is not happening because of bias the manager has; then the manager has a problem. That person will not be able to be successful in the job as a manager, fully utilizing all employees, because of his or her bias. At that point it becomes a question of the manager deciding to do something about his or her bias or losing the job.

Managing Diversity changes the locus of the problem vis a vis bias or discrimination. When the manager is being held accountable for utilizing all people fully, that manager will want to understand differences because otherwise s/he won't be able to do the job. This indirect approach to bias, and discrimination in an organization is

unique to this approach and purposefully so. Thomas believes that although oppression is an important area to be dealt with it is not the central concern of Managing Diversity. As such ending oppression is certainly seen as a legitimate agenda, it just is not the agenda of Managing Diversity.

Characteristics. This approach has several features that are important to understand, and that distinguish it from other approaches. The first two features Thomas describes are really explaining the way the two words in the title of the approach, "managing," and "diversity," are defined. Diversity is the mixture of people in the broadest sense. Managing is not about controlling, but about empowering. These are described by Thomas as follows:

Managing Diversity has several characteristics....first of all, we focus on the mixture. Now the mixture includes whoever is in your workforce and whatever is in your workforce. And I say 'whatever' because we define diversity as not only being race and gender and other individual characteristics, but we also believe that the manager deals with other kinds of diversity such as functional diversity, acquisition-merger diversity, lines of business diversity....

We also define managing as the enabling or empowering people to become all they can become....We believe that economic necessity says that we have to look at how we utilize our assets, our human resources. And we can ill afford to continue to underutilize any group of assets, especially when the indications are that the groups we've been underutilizing are going to become more and more prevalent in our organizations.

Thomas also thinks it is important to understand how MD differs from Affirmative Action (AA) efforts. These distinctions help to clarify what MD is and what it isn't. Thomas identifies four characteristics that distinguish MD from AA programs. The first, Thomas says, is that, "Affirmative Action stresses assimilation; Managing Diversity stresses mutual adjustment." "Mutual adjustment"

means that both the individual, and the manager, representing the organization, may need to change. The onus for change is not totally on the individual to assimilate, or adjust to the existing organization as it has been with AA. The metaphor Thomas uses which helps convey the significance of this change is that of inviting a guest into one's house. In the past the house stayed the same, now, as Thomas describes it, it's, "to admit you into my house and say 'my house is your house' and knowing that...for you to be fully functional, I've got to talk about remodeling the house."

According to Thomas, "Affirmative Action says, 'Let's focus on recruitment, upward mobility, and retention.' Managing Diversity focuses on utilization". The assumption here being that if an employee's potential is being fully utilized upward mobility and retention will naturally follow.

The third difference Thomas notes is that, "Affirmative Action says, 'Let's bring about the desired changes as quickly as possible,' and that's because Affirmative Action is grounded in the legal rationale. Managing Diversity, on the other hand, says, 'Let's bring about the desired results as naturally as possible,' with the understanding that if you create an environment that naturally maintains the desired results, those results will be more sustainable over the long run."

The final difference between MD and AA that Thomas delineates has to do with the focus of the approach. Managing Diversity as is indicated by the name itself focuses on "managing" and on the "manager". "Affirmative Action says, 'Let's do something for people who are disadvantaged.' Managing Diversity says, 'Let's do something for the manager.' Let's help the manager learn how to do a better job of creating an environment that works for everyone."

As discussed previously, this approach puts great emphasis on management. It redefines the managers role so that managers can do their job more effectively; thereby utilizing people fully.

Thomas also likes to be quite clear about the difference between Managing Diversity and other approaches designed to help people value or understand differences. Most of these programs, Thomas believes, focus on the question, "How do we gain an appreciation of the differences that people are bringing so that we can do a better job of accepting these people into the workplace?" Thomas does say that understanding differences is important and states that, "Reality says if I'm going to manage diversity, create the environment that works for everybody, at a minimum I have to accept and understand differences." However, he strongly feels you can have that understanding and still not have the management capability to create an environment that works for all people. He also feels that asking people to "value diversity" may be asking too much at the onset:

I talk about understanding differences as opposed to valuing diversity because I don't believe valuing diversity is within the grasp of the typical person in our society. We have been accustomed until recently to denying differences. We talk about race-blind and gender-blind and color-blind, whatever. To be blind to differences is to deny differences. Now we are coming one hundred and eighty degrees and saying you cannot deny the differences, you must accept the differences. Now, accepting and understanding the differences would represent major steps. To talk about valuing differences is a quantum leap. I don't believe the typical manager, the typical person, the typical employee can move to the point of valuing diversity, especially if you define valuing something as a condition that comes after a positive experience with it.

Thomas does acknowledge that Affirmative Action programs, Understanding Differences (UD) programs and Managing Diversity will all be required in the short-run. "In the long run these three will

collapse into one, reflecting a Managing Diversity capability." By this Thomas suggests that specially targeted AA programs will not be necessary as the environment moves towards supporting all employees, and that understanding differences would be built into the on-going training as needed.

Rationale. Thomas believes that in order to proceed on a change process as fundamental as Managing Diversity those involved must be very clear on why they are making the change. A change this significant, Thomas feels, will only come about if it is required for the on-going viability of the organization. He says:

In my mind it becomes very clear, this is not a program; it's not an initiative; it's a way of life. So when you talk about, 'We want to move forward with Managing Diversity,' you essentially are saying, 'We are ready for a way of life change.' And a way of life change is a major change. It's equivalent to a personality change for an individual. And an individual...only talks about a personality change, reaching inside that person, changing what makes them tick, only if he or she can be clear about the benefits. Managing Diversity requires that the corporation is clear about business rationale. The way of life change won't happen if the organization is not clear about the...business rationale, the viability rationale. Most people don't see this as a viability issue....unless you are clear as to how this is a business issue, you won't be able to move forward.

"When you start tampering with the roots of a corporation," says Thomas, "you are essentially tampering with what has been the cause of that organization's success in the past. And the 'root guards' are there to say, 'Let's be very clear that this is necessary.' And you have to convince them that the risk of not changing outweighs the risk of change."

According to Thomas, "What drives the need to change culture is the environment." Until recently the environment of most organizations tended to be fairly stable. As such there was no need

to change "the roots," or the underlying cultural assumptions of the organization. Policy changes or systems changes, "changes in the branches," were all that was required; and these were congruent with the existing culture. "I think with the environment of most corporations becoming less and less friendly, more and more competitive, the greater the need will be to make major changes in the branches that will require significant changes in the roots....It's clear in my mind," says Thomas, "one of those areas is...diversity of a workforce."

Implementation. The Managing Diversity process involves seven steps which are outlined in "Steps in the Implementation of Managing Diversity" (see Figure 4.1, p.66). Thomas works through these in his work with organizations. Although they are described as steps they are not necessarily sequential, and one organization might cycle through the steps a number of times. Again it is important to remember that Managing Diversity is in its developmental stage and the research on the implementation of this process is ongoing.

Implementation often begins with **Education (Generic)**. That, according to Thomas, is where Managing Diversity practitioners have heretofore spent the bulk of their time. Thomas states, "That's helping people understand what it is we mean by Managing Diversity, because Managing Diversity requires a major mind-set shift." It is helping the organization, particularly the leaders, understand the characteristics of MD, and the "way of life" change that is involved. Much of this work Thomas describes as advocacy, helping people understand how the approach works and why it would be beneficial to their organization.

Doing the **Cultural Audit** is often the next step. This requires an action research approach which may include interviews, focus groups, and/or surveys. The intent is to uncover the assumptions that operate in the organization by soliciting and reviewing information

Intervention	Management Activity
EDUCATION (Generic)	Generate Interest, Urgency and Commitment to Action or Provide Understanding and a Framework for Action
CULTURAL AUDIT	Action Research (Interviews, Focus Groups, Surveys to Uncover Existing Cultural Roots)
EDUCATION (Customized)	Generate Broad-based Buy-in
PLANNING FACILITATION	Link Efforts to Existing Initiatives (Total Quality, Strategic Planning, etc.) and Create or Refine Vision (Define New Roots)
COACHING	Guide Senior Managers in Articulating and Imbuing New Roots (Begin Culture Change)
ORGANIZATIONAL SYSTEMS MODIFICATION	Modify Systems, Practice and Policies to Support New Behaviors
SKILLS-BASED TRAINING	Assist All Managers and Employees in Managerial Style Changes and Improvement of Interpersonal Relationships

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Figure 4.1 Steps in the Implementation of Managing Diversity

from people in the organization. One looks at systems and practices that spring from these assumptions as well. The goal then is to determine whether the culture and its systems support or hinder efforts to institute a management approach to diversity. In this process one begins to identify where change may be needed.

The next step **Education (Customized)** is similar to the initial Education effort but is focused on securing broad based buy-in with people throughout the entire organization. It continues to educate and advocate for mind-set shifts necessary for Managing Diversity, but ties this more closely to the specific organization, based on the Cultural Audit data.

The next step is **Planning Facilitation** this step links the Managing Diversity process to other corporate initiatives, such as total quality or strategic planning. Also at this point a vision is created for the future. This will involve defining what the new cultural assumptions will be in the organization.

Coaching is the next step in the implementation model. This is where the cultural change actually begins by working with Senior Management to articulate the new assumptions.

Once one begins to shift the cultural assumptions one also needs to begin changing the systems, practices, and policies that have been identified for modification. This is the **Organization Systems Modification** step. If new behaviors are to be expected the systems, policies, and practices must be changed to support the new behaviors.

Finally the last step in the seven-step process is **Skills-Based Training**. This is designed to assist employees in changing their behaviors to align with the changes in the culture and systems. Managers are assisted in managerial style changes, and, along with other employees, with improving interpersonal relationships.

Since organizations have only been actively involved in the first four steps (through Planning Facilitation) more is known about

how those processes develop than the rest of the model. The bulk of research has been done on education and advocacy. There are currently no organizations one can point to who have "done it" (Managing Diversity). Although Thomas states, "You can point to people who have launched it in a meaningful way...." "Most of the organizations we're dealing with and that we've dealt with on a multi-year basis, we work with them and follow their lead....Anything they are prepared to do is on the cutting edge. So the more they are prepared to do, the more it...gives us the opportunity to push the cutting edge."

Leadership. The processes used in Managing Diversity do not differ greatly between managers in general and leadership in particular. However, leadership, according to Thomas, focuses primarily on, "vision, strategy, and culture." The kinds of questions leaders need to ask are: What kind of a vision do we need for a diverse group versus the kind of vision we needed for a homogeneous group?; What kind of strategy do we need for a diverse group versus a homogeneous group?; What kind of culture do we need given a diverse or homogeneous group? And then, says Thomas, "with respect to vision and strategy, how do you go about imbuing this vision or strategy throughout the organization and are the imbuing mechanisms different, ...or do they operate differently for a diverse group of people versus a homogeneous group of people?" In general though, the Managing Diversity process would be similar from top leadership to senior managers to lower-level managers.

Summary. In this section on Approach, Thomas has described Managing Diversity. He has shared his definition of MD, the focus of this process, the characteristics, the rationale, the steps involved in implementing it, and the role of leadership. From this description one gets a clear perspective of the highlights of this process. A few things stand out. Managing Diversity is a management approach. It is worked through the managerial processes of the organization. It

redefines management to mean empowering others. It stresses full utilization of all people as the unrelenting goal. It aims at changing the underlying assumptions (culture) of the organization in order to assure sustainability. And finally it is in the early stages of development, most of the work has been in educating people about Managing Diversity, as the necessary foundation to beginning the process.

Case Description 2:

Creating High Performing Inclusive Organizations, Judith H. Katz

We work at changing individual awareness and skills, develop teams that can successfully utilize and value diversity, and change the organizational structures, policies, practices to support a diverse organization.
Judith H. Katz

Participant Profile

Judith H. Katz is Vice President of the Kaleel Jamison Consulting Group, Inc. She has consulted to numerous organizations throughout the U.S. and the world. Prior to joining The Kaleel Jamison Consulting Group she was on the faculties of San Diego State University and the University of Oklahoma. Her educational background includes a masters degree in counseling and a doctorate in organization development, both from the University of Massachusetts, Amherst. She has written extensively in the area of organization development and cultural diversity, including the book, White Awareness: A Handbook for Anti-Racism Training, and No Fairy Godmothers, No Magic Wands: The Healing Process After Rape.

Katz is first generation German-American Jewish, both of her parents "came out of the Holocaust." Their experiences shaped her values around social diversity and social justice. "There's a legacy

from Jewish heritage," certain social values and being concerned with the community and the larger good that was always there for her. She became involved with this work at a very early age, and never really had to make a decision about "working" in the area of social justice, "It was my life!" She attended, while in college, a workshop with the National Conference of Christians and Jews, which was about 85% black and Puerto Rican and 15% white participants. That was where I began to really look at, "my responsibilities as a white woman to address issues of racism in the white community." She went on to develop one of the first systematic training programs to address racism for white on white groups in 1975.

View of Change

Part of bringing about change in any situation is paying attention to the signals you get from others about what is important to them. As Katz says:

I think self-interest is key at the individual and the organizational level. And I think that people will change when they...feel like it will benefit them in some way. When it hits some motivation or value that they hold dearly. So it's finding the match and finding the criteria that will influence them. That self-interest, I think, is crucial.

Katz finds that resistance to change is strong. As much as a person may want change, at the same time there's a strong part, "that's going to be uncomfortable and fearful of change." From Katz' perspective this is as true for systems as it is for individuals.

Katz finds Bob Chin's model of change (Katz, 1989, pp. 7-8) useful. He notes the necessity of addressing three dimensions of change: institutional, cultural, and individual. She also uses Hersey and Blanchard's model (1972) which depicts both top-down and bottom-up change, as she finds both of these strategies critical to her approach. Katz states, "Bottom-up takes longer, gets more buy-in.

Top-down is swifter and deals systemically, but may not in itself lead to people's buy-in. You need both."

From Katz' perspective individual and systems change must go hand-in hand. Katz says:

If...systems don't change, it doesn't matter how smart people get in the system. No matter how much their individual interactions or their team interactions work to eliminate bias and oppression, if the system's reward structures and policies and how people get hired, and all of that doesn't change, it will just keep on reinforcing that old culture....and those old values....in terms of institutionalized change...unless those things change in terms of structures, then you don't have much change at all. But simultaneously you can have all the best practices and policies, but if people still have all their own biases, which we all have, and are unaware of them and don't get new skills and knowledge and awareness of engaging differently or behaving differently....that has to happen at the individual level. People need new competencies.

Katz recognizes the interrelatedness of the individual and the system and therefore puts attention on both increasing individual awareness and skills, and changing the systems that maintain the status quo.

Katz also draws upon her background in neurolinguistic programming (NLP) in the way she thinks about change, particularly about changing belief systems. Katz says, "People hold onto their beliefs because they are deeply intertwined in their self concept." She understands that you can not start with trying to change someone's belief system; instead you need to listen to it, come to understand it, and from that understanding influence change. By paying attention to the language, the metaphors, the non-verbal behavior you begin to understand how that person sees the world. Then says Katz, "You've got to also see those same dynamics in the systems and cultural levels...looking at both the literal and symbolic." Katz is looking for both individual belief systems and organizational belief systems.

By identifying those, and working to understand them fully, Katz then can step in to those belief systems in order to work towards change.

People are resistant to change out of fear. Katz asks the question, "How do I make it safe enough for people to feel it's okay to move?" Katz continues, "If people don't have other models of what is possible and they don't feel safe to address these issues, they're not going to change. One of the things NLP talks about is people have to have better choices. And that people are doing the best they know how....and part of the issue is making them have more choices and better options." This idea really validates the person whatever their beliefs may be and then offers new possibilities for the future.

Katz also uses a concept called the "prism," which helps her and clients understand the level and complexity of change necessary for long term total systems change. "The prism," as Katz describes it, "is the lens through which I see the world - my beliefs, values, prejudices, theories that I hold as 'true,' hidden assumptions - Most of the things we've labeled as 'prism' are not necessarily overt to us but guide our way of interacting." It's change at this level that is required. Katz continues:

"And part of my model looks at people's prisms...the assumptions and norms and things that systems and individuals hold as true. If the system's prism is such that those beliefs, those values, those judgements don't change; then no matter what behavior you're asking of people...will not happen, because the prism - the basic structure of values, norms, and beliefs - hasn't been shifted."

Katz credits Kaleel Jamison, Frederick Miller, Bailey Jackson, Evangelino Holvino, and Rita Hardiman with influencing greatly the ways she thinks about change and social justice work.

Katz perspective on change takes very much into account the complexity of the process. She identifies the influences of Chin, Hersey and Blanchard, and neurolinguistic programming, along with her

own work with Marshak (Marshak & Katz, 1990, 1991, 1992) on covert processes, in the ways she thinks about change. Katz includes self interest, resistance, belief systems and covert processes as crucial elements to be examined. She also stresses the importance of addressing both individual and systems change in any long term systems change process.

Description of Approach: Creating High Performing Inclusive Organizations

Introduction. Katz now describes the process she and the Kaleel Jamison Consulting Group use to create strategic cultural change by developing High Performing InclusiveSM Organizations. This section begins with a definition, focus and goal of Katz' work. Then she speaks in more detail about the model, and its implementation stages. Finally she identifies some of the educational strategies she employs, the role of leadership, and the importance of addressing oppression. As a point of clarification, Katz previously referred to her work as creating High Performing Culturally DiverseSM Organizations, but now prefers the terminology: High Performing InclusiveSM Organizations. "Culturally diverse" is sometimes viewed more narrowly, and Katz preferred wording that clearly indicates the involvement of all people.

Definition. "A culturally diverse organizational fabric adds value and increases effectiveness and productivity....Cultural diversity challenges us to see and tap the added value of our many differences such as style, race, gender, culture, age, sexual preference, regional identity, national identity or class. A culturally diverse organization encourages and learns from its many individual differences, appreciates each individual's uniqueness, and recognizes the strength derived as each person is empowered to fully contribute to organizational success....To become a High Performing

Culturally DiverseSM Organization requires sustained leadership, a clear and articulated direction, education and ongoing development of new skills, new or enhanced human resource systems and rewards for the new behaviors and culture." (Katz and Miller, 1991, p.7)

Focus. Katz believes very strongly that total systems and cultural change must be the focus in order to create long-term change. The system Katz notes, "is comprised of people, but also culture, history, values, rewards, policies, [and] practices. Even if people's attitudes and behaviors change; structures maintain top-down privilege." Systems will keep on reinforcing old behaviors and giving advantage to one group over another unless specific interventions are aimed directly at the systems that are in place.

Katz believes you must address oppression on multiple levels as institutionalized oppression shapes each of us as individuals and permeates every part of our lives. A full understanding of the complexity and pervasiveness of oppression is fundamental for change. "We must," Katz states, "see ourselves as individuals in the context of the bigger picture, namely as members of different social identity groups, and institutions and systems which all play a role in the maintenance of injustice." Katz goes on to say:

...that our society, particularly white culture seeks to keep us focused at the individual level. We see ourselves as individuals - not members of social identity groups - we see our actions and responsibility primarily to self. What this work is about is recognizing how the individual focus is a tool of maintaining oppression - that we are in fact responsible to the whole, that we are in fact colluding with maintaining oppression daily, and that our inaction is in fact action....Oppression is not a thing out there but deeply woven into each of us.

There is a certain level of expertise which Katz and others in the field have, specifically on ways to revamp systems, and create "non-oppressive systems" that see a value-added in our differences. This can be offered to organizations, rather than having them

struggle, with all good intentions, but without needed information, to "reinvent the wheel."

For this total systems change effort to be successful, Katz believes you, "absolutely need leadership involved, [the] power structure must be involved to create system change." They can not simply state their commitment and then leave the work to others, they need to be actively involved in all aspects of the change process as much as possible from Katz' perspective.

The focus of Katz' work highlights three key assumptions: that systems must be dealt with specifically, that oppression must be addressed directly, and that leadership must be actively involved. These will all be discussed further as Katz continues to describe her approach.

Goals. Katz' primary goal is the elimination of oppression which she states as follows:

The goal for me is to ultimately eliminate oppression. To do so means understanding the institutional, political, social, and economic use of power combined with prejudice that creates 'ISMS' (racism, sexism, heterosexism, ...). It is through understanding oppression that we can see how the one-up group has privilege and power, that the system is designed to provide on-going benefits to those in the one-up group and that individuals don't need to actively engage to maintain the structure. This understanding is necessary for fundamental change.

For Katz, her agenda is one of social justice. As she states it, she does this work, "not primarily to make corporate America a better place, ...my goal is to see that our institutions are not contributing to furthering oppression and that people's lives are better." As she sees it institutions are a powerful context for that work.

People do this work for a lot of reasons, however it is not necessary to start from a social justice agenda, she says:

Some systems don't articulate their reason to undertake this work from a social justice perspective. My goal is to start where the window is - with an outcome of systematically addressing oppression on the institutional, group and individual level. It is not a goal for the system to have to declare their commitment to eliminate oppression because it's the 'right thing to do.' I'd prefer that they 'Do the right thing' with results.

Katz typically tells organizations it will be a, "three-to-five year effort." In that amount of time she expects to have institutionalized the process, she says, "...the structures have changed enough and that people have enough of an education and ongoing processes [are] in place, that they can continue the work. And I train internal resources so that they have people internally who have the capability to continue the work."

One of the endpoints in Katz' model is for the system to recognize the "value-added" of diversity. Katz describes this as follows: "As an organization works to address the Social Justice agenda, they must also address the Social Diversity agenda. There's a real shift in seeing differences as negative or in having differences for differences sake...versus understanding that because of those differences, we're going to have something better in this system." Katz goes on to say, "Diversity for me is about valuing those differences that we bring, seeing them as, not out of a deficit model, that differences are negative. But...really seeing that our differences can provide a wider range of skills, perspectives, and resources. In many ways, diversity, if unleashed, can provide 360° vision."

Katz' personal vision of improving people's lives as members of oppressed groups is carried out through her work to improve organizations, minimize oppressive systems, and create positive, thriving individuals and organizations. By assisting organizations in recognizing and taking advantage of the value added of diversity she

helps create organizations that are more humane, less oppressive and high performing.

Model. According to Katz, "The basic model...is still evolving....looking at organizations becoming what we call both high performing and diverse or inclusive, and it's long-term systems change." This is an approach that looks at systemic change, leadership, structural change, education, it impacts all parts of the organization. "The high performing model is important as a foundation for solid business practices. Diversity must fit in the picture and be linked through the mission, the vision, the culture, strategic directions, and other initiatives that are going on," says Katz, "...It's really overhauling the system pretty tremendously." It is working at all levels, individual, group and organizational, and tying the individual work to the system and vice versa.

One of the frameworks Katz uses to help organizations understand the phases of the process is what she and her colleagues call, "The Path From a Monocultural Club to a Culturally Inclusive Organization" (see Figure 4.2, p. 78). This framework, based on a model originally developed by Jackson, Hardiman, and Chesler (1981) looks at the organizational change process from monocultural systems through inclusive systems. It serves a number of functions, for herself, Katz says, it "has really helped my thinking as a change agent about how to intervene differently at different places," along the path. It provides for the organization a series of steps to achieving the cultural change and highlights a vision of inclusion as it helps identify the critical transition points along the way, where organizations and leaders often become unsure and efforts fail. As Katz states:

There is a crucial transition point as you get critical mass in systems, where a lot of systems and leaders get frightened. Because right in the middle place of change is chaos. As the old rules of a monocultural system are

This model was originally developed by Bailey Jackson, Rita Hardiman and Mark Chesler (1981) "Racial Awareness Development in Organizations" and adapted in 1986 by Judith H. Katz and Frederick A. Miller, The Kaleel Jamison Consulting Group, Inc.

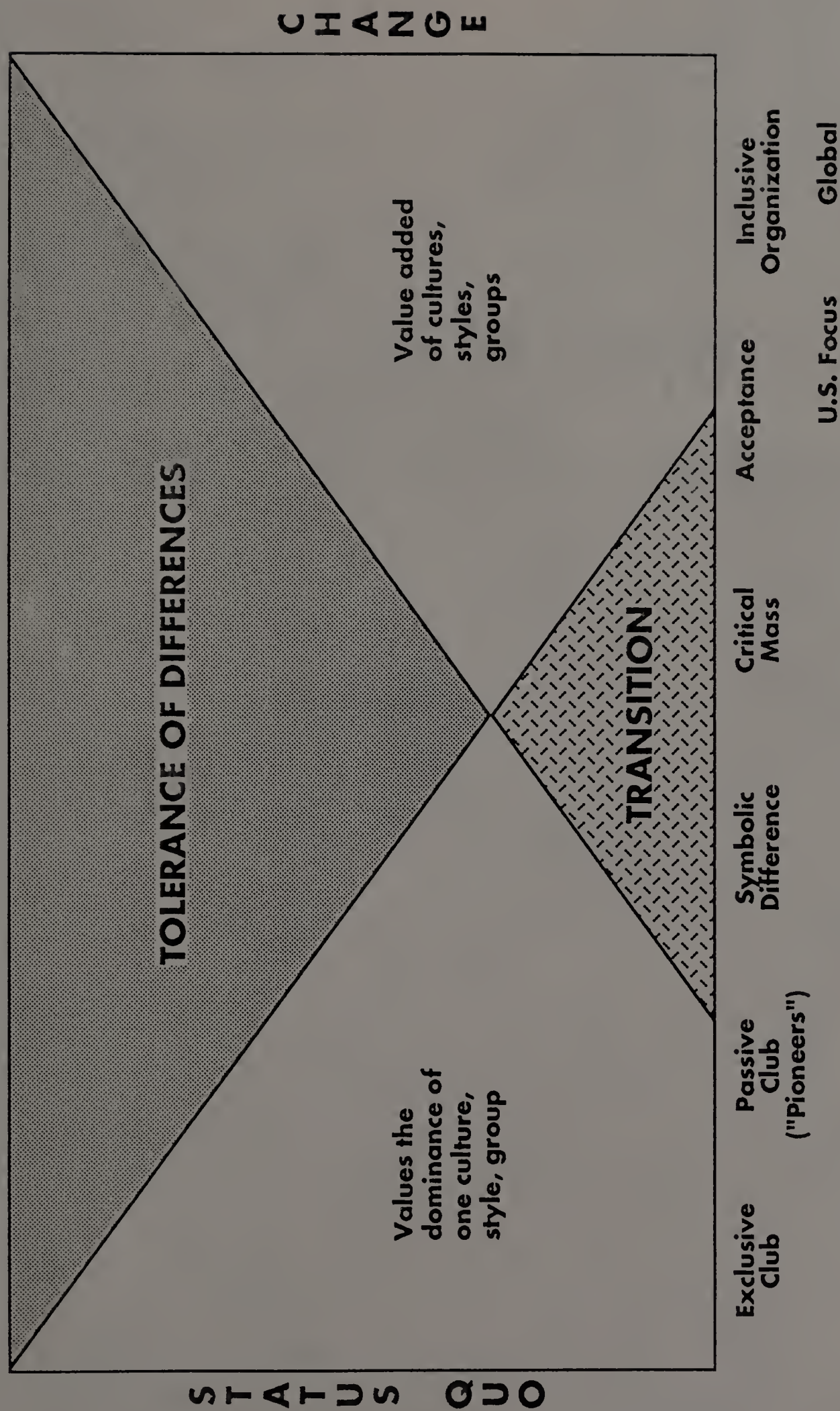


Figure 4.2 The Path From a Monocultural Club to a Culturally Inclusive Organization

being challenged and no longer apply; the new rules aren't clear, and I think that's a very crucial part of the change process. And unless there is a clear vision and strong leadership the organization will revert back to the old, familiar and comfortable ways. Typically this is where we see 'backlash' and 'revolving doors.'

The framework reminds people that this difficult period is exactly what's supposed to happen. It helps illustrate the stages of the change process from monocultural to inclusive, identify the outcomes, and address the resistance to change.

Implementation. As with many change processes Katz begins with gathering information. Katz states, "The first phase involves data collection in order to fully understand the culture, system, and key levers for change." However, before that can occur we must be convinced that the leadership is serious about the work. Contracting is done upfront to assure the leadership's involvement and commitment to the process. "Part of the contract must assure commitment from the top level," Katz states, "they in fact commission the data collection and agree they will, in fact, act on the data." Data is collected by meeting in focus groups, usually in homogeneous groupings, where Katz feels people can be the most honest. This step not only gives us information, but is an intervention, "...it gets us connected to the system, people know who we are and they understand this is a first step in a long term change process." The same results could not be achieved by sending out a paper and pencil survey alone.

After the data is fed back to the group recommendations are developed and action steps identified to move forward. The next step is building the "business case for diversity." This step is helping the senior leadership get clear on how dealing with issues of social justice and diversity, or not dealing with them, will impact their business and performance. "A lot of organizations try to do diversity work without a connection to their business base....you could have the

most diverse organization, but if you're failing in your business, what good is it?" Sometimes organizations simply have bad practices, that truly are not working well for anybody, and then diversity is laid on top of that which just makes it more convoluted.

Katz helps the organization develop its own "business case" through scanning their environment, internal and external. By looking at their customers, products, markets, and their workforce; she helps them get as clear as possible about the solid business reasons for addressing diversity. Without that clarity about how this process connects to the business, their self interest, Katz feels, it is difficult to sustain the effort in the long-term.

The third step of the process is to assure that an internal staff person is identified to manage the effort. Next a longer term strategy is developed, out of that comes education and then, typically a task force is identified to lead the systems review process.

The process Katz uses is a fairly straight forward, data gathering, analysis, and implementation process. At the same time she makes sure that she develops the internal resources necessary to sustain the effort after her involvement is over.

Education and Skill Building. Educational events are used to increase individual awareness and build skills, but at the same time address the system level. Although these events are more individually focused, they are conducted with intact work teams so that there is "accountability and responsibility to one another, and new norms can be created." Katz states:

The focus is not just for us as individuals to gain greater awareness, but for us to apply those skills as we work together....And because they are in intact work groups they can provide on-going support back in the workplace to continue to eliminate oppression and create the new culture by using their learnings and skills 'real-time' in their work.

Frequently Katz and her colleagues conduct a series of two to three residential sessions for each team. Typical components of the sessions include: climate setting activities, such as creating ground rules for interaction; developing a business case; looking at ourselves as individuals, including identifying stereotypes and prejudices that operate in the organization; understanding ourselves in the context of oppression as a system; understanding style differences; the role of culture; communication skill-building; creating a vision of the future; identifying paradigms that will need to change; understanding and identifying the value added of diversity; and action planning.

Katz describes these educational events as follows:

What happens in these sessions is an increasing awareness of the issues [among] a group of people who are capable of creating change. But it's not an approach designed to blame one group, beat them up, or label them 'bad.' It is about recognizing that oppression is systemic and we all must play a role in change.

Katz emphasizes repeatedly the importance of people feeling safe and having a positive experience, not that there may not be some pain, but that is not the goal. Katz says, "We're trying to create pull in the system. That people come out of the educational sessions feeling whole, they feel empowered, they feel skilled, they feel competent, they feel excited, [yet] recognize they still have more to do. It's building their strengths to address these issues."

In order to involve enough people to create pull in the system, according to Katz, they often work in what they call, "pockets of readiness." They start where there is energy to change; she goes on to say:

You need a critical mass of people committed to realizing the change....You could have all the right policies. You could have a 'model' organization. But if people are still in the old mind-set; you'll recreate oppression. ...You need key people in key positions, and I don't just

mean top-level leadership only, who can influence and move things and see the possibilities. Who will be the champions of that change.

Educational events are used to create awareness, increase skills, develop teams, and create the critical mass needed to move the system forward. They are an integral piece of the total systems change process for Katz.

Leadership. Katz uses terminology borrowed from Barry Oshry (1986) to describe the levels in the organization. Often the "top-group" needs the most education as, says Katz, "they're the most isolated from working with people with differences." It's also different work with the leadership than with other groups. Because of the unique responsibilities and roles each group needs different sorts of education, different skills:

The 'top-group's' role is one of providing the necessary vision, leadership, strategic direction and behavior to the change effort. Education is focused on increasing awareness and skills regarding issues of oppression and diversity, identifying the barriers and blocks which currently exist within the organization, developing a clear understanding of their leadership role and explicit articulation of the business case. The 'middle group's' role is to implement the change process and assure that a High Performing Inclusive workplace is a 'way of life.' Education is a multi-faceted process, designed to develop understandings and competencies to: coach, mentor, promote, and fully utilize a diverse workforce; change policies, practices and culture to support a diverse workforce; and define their accountability for creating the new environment. The education for the rest of the organization is designed to enroll people in the effort, enhance skills so that the individuals and teams can work more effectively together, identify the new behaviors and competencies needed to achieve change.

Katz cautions though that with organizations "flattening" this is all changing. It is also important she notes not to "collude with maintaining the class biases that exist in organizations as we

intervene." Katz suggests that it is also helpful for cultural change if some educational events, have the whole organization present at once. There is a different dynamic when everyone hears the same message at the same time, and is "working together to make change".

Oppression. Katz states you can not address issues of valuing diversity without talking about and understanding oppression first. Katz explains, "A concern I have with diversity often is that people want to skip over the hard part....what I see as crucial is you have to deal with oppression, namely the systematic barriers and biases within a system, as well as giving people a vision of what can be different, and skills to create a positive context."

People have to have a vision of how things can be different in order to move in that direction. Without that, Katz feels, people will just recreate what they have now. "It's not taking what has been or what is as being the barriers, or believing the way it is, is the way it's going to have to be....it's really pushing people to stretch themselves out of the one-up, one-down model." This unleashes people's potential and their creativity.

In addressing oppression people need to understand it on the individual level, but also at the institutional and systemic level:

It's a couple tiered process....it's learning about oppression and understanding how power and privilege impact both oppressed and oppressor. It's looking at systems and how they maintain oppression. It's understanding the pervasiveness of oppression as it is built into every dimension of our organizations, culture, and structures and how these influence us profoundly as individuals. It's helping people then learn some new behaviors and skills. It's looking at a planning process, and getting people involved and connected to take ownership and accountability for change. Education becomes one part of this process along with changing policies, practices, and structures.

Katz sees it as important that people understand the different forms of oppression, the "categories: ability, age, race, gender, sexual orientation, religion, class, ethnicity" and they need "to understand what oppression means, deeply," which may require focusing in on one or more forms of oppression more intensely. It's also important to make explicit the connections among the various forms of oppression. "The real issue," says Katz, "is for people to look at oppression, and you've got to focus on specific oppressions, but it's also understanding oppression as a system...."

For Katz the work of creating High Performing InclusiveSM systems can not be done without specifically addressing oppression. The power imbalances, the one-up, one-down nature of systems, and the institutionalized oppression in its various forms, all must be explicitly confronted before one can create an inclusive organization that values and utilizes all people.

Summary. In this section Katz has described the primary approach she takes to her work. Included was a definition of the high performing model, the focus and goal of her work, and her descriptions of the model, its implementation stages, its educational component, the role of leadership and the role of oppression.

Creating High Performing InclusiveSM Organizations is clearly about long term, total systems change. Katz works towards that through a model that focuses on intervening in the systems, as well as educating the individuals at all levels in the organization. Katz understands the complexity of change, and seems ready to move wherever the opportunity is, to build momentum. She identifies leaders as key players in the model, necessary to address power issues, and champion the effort. Along with that she sees addressing issues of power and oppression as absolutely essential to the creation of a high performing inclusive organization.

Case Description 3:

Leadership for Diversity, Asherah Cinnamon

I would like every individual who participates in anything that I do to come away from that, empowered. Meaning more able and willing to do what needs to be done to see to it that people around them are treated well and fairly. And not mistreated. More broadly I would like to see organizations shift their priorities so that seeing to it that everyone is treated well and no one is mistreated becomes the top priority. And everything else becomes secondary to that. Because once that's achieved, everything else will be much easier to accomplish. We human beings are incredible in our capacities to accomplish things if we're not encumbered by the baggage that we carry around with us, as the legacy of oppressive aspects of our culture.

Asherah Cinnamon

Participant Profile

Asherah Cinnamon is the Director of Training for the Maine Chapter of the National Coalition Building Institute (NCBI), and one of its national trainers. Cinnamon is a clinical social worker and has been an Associate of NCBI since its inception in 1984. NCBI emphasizes a train-the-trainer approach to develop a new kind of leader, one who values diversity, takes principled stands, and initiates intergroup cooperation. Cinnamon has consulted to and conducted trainings for a wide variety of organizations in northern New England and nationally. She regularly serves as a staff person at NCBI National Institutes. Cinnamon also serves as the Co-chair of the Portland Police Department Bias Crime Task Force. Cinnamon received masters degrees in criminology from Cambridge University in England, and in social work from Boston University.

Cinnamon ties her interest in diversity to her personal background in a few ways. As a female, she recognized quite early

that men and women were treated very differently, and from her perspective at that time, "women got the short end of the stick." Along with that was her lifelong knowledge that she was Jewish and the child of Holocaust survivors. "So that," Cinnamon shared, "the issue of discrimination and prejudice, and injustice associated with that, had just been alive in my life. Always."

View of Change

Three influences that are a part of the fabric of Cinnamon's thinking about change are: feminist theory, peer counseling theory, and prejudice reduction theory.

Feminist theory has influenced her understanding of reality, and the need to go beyond initial perceptions and assumptions. It has also taught her to trust her instincts when something "just feels wrong."

Peer counseling theory and prejudice reduction theory are interwoven into her own thinking to such a degree that it is difficult for her to tease out which is which. They really, "enlighten everything that I do."

Some of the fundamental concepts and beliefs that derive from her understanding of peer counseling theory and impact on how she thinks about change include: the inherent goodness of human beings, the natural healing process, and the capacity of humans to act on decision.

Cinnamon describes each of these in greater detail. First is her belief about human goodness, and that basically there are no inherently "bad" or "evil" people. Cinnamon says, "It's the belief that we're born intelligent and good, and cooperative and energetic, and desirous of having things go well, not only for ourselves, but for everyone around us." Flowing from that idea is the belief that people

would not hurt other people if they had not been hurt themselves, and had their natural ability to heal those hurts discouraged.

Second, is her thinking about humans ability to naturally heal those hurts and the process that gets interrupted very early in life. Cinnamon says:

It's the understanding that everybody gets hurt. Everything would go pretty well if our natural capacities to heal from hurts weren't interrupted and interfered with. And if oppression didn't exist. - But because those things do exist, because our natural capacities to heal are interfered with, and that actually is because oppression exists. I think if oppression didn't exist, then the first one wouldn't happen. So it really is the existence of oppression that everything else balances on.

Without oppression we would be encouraged to heal the hurts, but because of oppression (initially of children, parents, and teachers) we are not. Those unhealed hurts then continue to affect people's lives in many ways, including mistreatment of others, the fear of making mistakes, and the tendency to defend our mistakes instead of readily correcting them.

The third belief has to do with the large capacity human beings have to act on decision. In Cinnamon's words, she has, "a very deep respect for the phenomenal capacity of human beings to act on decision in spite of how they feel, or how they've been hurt, or oppressed. To act on their own decisions." These three beliefs are fundamental to Cinnamon's understanding of the change process.

In general regardless of the issue, diversity or some other issue, "I think that the key is," according to Cinnamon, "Where have people gotten hurt?; Where have they gotten discouraged?; Where are they acting out patterned behaviors?; Where are they trying to do things because it looks to them like it means their survival?; and they're afraid to change for fear of some perceived threat to their survival or well-being."

Cinnamon thinks people's ability to change is very much connected to healing hurts, making decisions, and moving out of patterned behaviors. Assisting people in addressing the fears that stop people from entering into a change process is also a part of the work.

"Part of why things don't really change is that too many of us - and I include myself in the basket - are afraid of losing anything. Of losing any of the things that...matter to us, our comforts, what we're used to. Our sense of safety and security, whatever little bit of it we've managed to scrape together. We're all terrified of losing." This fear tends to keep things stuck.

Cinnamon believes that people are basically good and want life to go well for themselves and others; however because of stresses on them, and lack of resources to deal with those stresses people become immobilized. Cinnamon says, "people fundamentally always want things to go well for themselves and those they feel close to....What happens is that sometimes you add additional resource to their pool of resource and when you add that additional resource, they have the freedom to move more broadly and make changes." Adding to the pool of resource can be done either by taking away stress, which can be removing oppression or its effects in one form or another, or by literally adding resource, human resource, economic resource, or other kinds of resource.

Adding additional resource, says Cinnamon, "often means giving somebody a chance to heal from a hurt, or a series of hurts. It often means giving people information they were never given before." For example, she says, "Talking about the fact that people would not mistreat each other if they hadn't been hurt is frequently brand new information to people."

According to Cinnamon, "Giving people a chance to tell their stories," is a part of the healing process necessary for change.

Cinnamon continues:

So giving them a chance to talk about it, cry about it, get scared again, because no one would let them get scared, or get angry, get furious, get indignant at the time the hurt occurred. That serves a dual function. On the one hand, it gives them a chance to heal from it. But because it is done in a group...it also allows the group to heal. And to learn. Because people learn best on a personal level.

Cinnamon talks more about the emotional side of the change process, "I do think that most of the time change involves emotion - of some kind. Excitement. Fear. And anything in between. Grief, loss. But it does involve emotion. And I think where a lot of people who try to do social change have been ineffective has been in their lack of information and skill in dealing with that emotional component of change." Cinnamon feels strongly that this emotional aspect must be dealt with in order for people's natural inclination to embrace change to come forth.

"I think if people have the opportunity to deal with those emotions, they will welcome change. But only if they have the opportunity to deal with those emotions in a safe environment. Because,...one of my assumptions is that people are always trying to make things better. And that requires change."

From Cinnamon's perspective, in addition to lack of resources to make a change, the various hurts along the way have created a great deal of discouragement. So people need something to actively contradict that discouragement. As Cinnamon says, "They need hope." This can include holding out a vision of what is possible. Which is a role of the change leader to help people see the vision, and to hold out positive expectations.

Cinnamon talked about helping people make decisions to move forward in spite of their feelings and two things she had learned recently about that:

One is that you - you do not fundamentally change people without their consent. You can change behavior, but you will not change their attitudes without their consent. The other is: given enough resource - and sometimes it doesn't have to be enormous in quantity, but it has to be of very fine quality - people will do amazing things. They will leap over their own fear to get to where they really want to be....If people get some glimpse that there's some resource to assist them to do that, they are very brave....and will make decisions to move forward even while shaking in their boots."

Much of what Cinnamon shared centered on individual change and is very much tied to her thinking about human beings. Cinnamon has a highly developed belief system about humans and the human condition that directly shapes her work.

Information about some of the assumptions that flow out of prejudice reduction theory are included in the section on the description of the approach. These relate more to diversity work in particular, rather than change in general.

Cinnamon shared some additional thoughts about organizational change as follows:

Organizations change when one of a number of things, or any combination of them occur. Either there's an outside force demanding change that has the power to make that demand and make it stick. Or there's an economic incentive that is strong enough. Or there's a groundswell of grass-roots organizing on the part of the people who actually make the organization run. I don't necessarily mean the administration. I mean people who really do the work. I don't think administrators can do much to change things unless one of the other three factors is present to support that desire for change.

Cinnamon also notices that organizations, like individuals, have a tremendous amount of discouragement. If you meet with a group of people in an organization and talk about change frequently they will give you back discouragement, Cinnamon says, "And the more optimistically and decisively you talk about change, the more they will give you their discouragement." The discouragement comes primarily from the unequal distribution of power in the organization which mirrors society. There is also very little room in most organizations for emotion, which as Cinnamon noted earlier is usually involved in change.

Description of Approach: Leadership for Diversity

Introduction. In this next section on approach Cinnamon will describe her work, although she has used a variety of names for it, she prefers "Leadership for Diversity." Cinnamon defines the approach, and shares the focus and goals. She then talks about some of her assumptions, the main model for the training component, her perspective on leadership, and her thinking about oppression's role in the work. Throughout this description the deep connection between Cinnamon's view of change and her approach are quite evident.

Definition. "The Leadership for Diversity Model is based on the understanding that prejudice of all kinds, whether racial, ethnic, religious, or based on sex, age, or sexual preference, is the result of environmental factors which inflict hurt on both the targets of prejudice and also, though differently, upon the majority, or 'oppressor' group. People who feel genuinely good about themselves do not act oppressively toward others, unless they have been hurt in some way and their own survival has appeared to them to be threatened." (Leadership for Diversity, NCBI Maine Chapter flyer, p.1)

"This model is designed to teach vital skills to identify the sources of prejudicial beliefs and to do the often uncomfortable, but

rewarding job of healing old hurts. It includes ways to help others to work through deeply held opinions, not through the imposition of guilt, but through greater understanding of their own life experiences in the context of a culture which has often been oppressive" (Leadership for Diversity, NCBI Maine Chapter flyer, p.2).

Focus. Cinnamon sees her work, as the name Leadership for Diversity implies, as helping individuals make the necessary changes in their own attitudes, and behaviors to then take leadership within a larger sphere. Cinnamon says,

My work is focused on individuals. It's all focused on individuals. Because it's individuals who create change....I don't know any other way to do that than to give individuals the resources that they need to impact on as broad an area as they have the power to impact on. So in that sense, I do a combination of the shotgun approach, hoping to reach as many people as I possibly can, and also focusing on some individuals who I think, because of a variety of things, either commitment, or capacity, or influence, or range of influence, might have particular ability to use what I give them and run with it.

Cinnamon describes herself as being most comfortable and skilled at the individual level; however she does all of her individual work in groups, and she is always after cultural, societal, and organizational change. Cinnamon says:

My temperament is to be very individually focused with the long-range goal of changing everything....I perhaps am most comfortable working, and seem to have developed the most skills, on a one-to-one basis. And it does look to me like it's individuals who create change. Not necessarily individuals all by themselves, but it is individuals - it's somebody making the decision and taking the action and being able to get other people to follow them.

A great deal of the work in this model is about attitude change, working with individuals to change attitudes, so that they are able to make decisions to take new action. Cinnamon states, "So much of my

work is geared toward attitude change, specifically....The work is done by individuals changing how they interact with other individuals and with groups of people. Changing their own attitudes, becoming more aware, having better information about how to build bridges and be allies."

The focus on the individual and on attitude change stand out as key in this model. Changes in the organization are worked primarily, although not exclusively, through individuals taking leadership to do so.

Goals. Cinnamon is very direct about what her final goal is, she says, "Ultimately, I want to see to it that nobody ever hurts anybody else again. And that nobody ever has to defend or prepare to defend themselves from being hurt. So all of that energy that everybody spends protecting themselves can be spent accomplishing other things. Whatever things they want to do."

More specifically, Cinnamon says of all of her work, that she seeks outcomes of empowerment and attitude change. Cinnamon states:

I'd like for every individual who participates in anything I do to come away from that, empowered. Meaning more able and willing to do what needs to be done to see to it that people around them are treated well and fairly. And not mistreated. More broadly I would like to see organizations shift their priorities so that seeing to it that everyone is treated well and no one is mistreated becomes the top priority. And everything else becomes secondary to that. Because once that's achieved, everything else will be much easier to accomplish.

Before people reach the ultimate goal, Cinnamon has a vision of what it will look like as people move in that direction. These steps require mind-set shifts from the way most people currently think. Cinnamon suggests:

People will generally understand that when other people are not treating people well, they're doing it because they themselves have been hurt. And that fundamental

understanding will enlighten how people treat each other...and instead of continually reinforcing the prejudices with blame and guilt, people...will have the skills to listen and assist people to heal from those hurts and move on to new attitudes.

Cinnamon thinks people will begin to understand, "what it means to act not on your feelings, but on your principles and on your best thinking within any situation." This change in thinking, attitude, and behavior will be another major adjustment. Cinnamon goes on to say:

The nature of the internalization of oppression is that it can - it fundamentally confuses us about our worth, about what is fair, and what we deserve, ...what kind of treatment we deserve. And makes us think that what's going on around us is the way things should be and that we...somehow ought to 'adjust' to it. That's what internalized oppression looks like. And I presume at some intermediate stage we will have healed from that sufficiently so that people will more easily and at the same time less stridently - more effectively, therefore, stand up for themselves and each other.

At that point Cinnamon suggests we will not be so vulnerable to individual mistreatment, will not be confused by systematic mistreatment, and we will understand more clearly how to be allies for each other within and across group identities. Also, we will be eager to acknowledge and clean-up our mistakes instead of defending our actions.

Cinnamon says she looks to children to see how the world will be different as we move towards her ultimate goal. "Children," Cinnamon says, "are very concerned with fairness....I think that that preoccupation with fairness will in adults supplant our current preoccupation with maintaining the status quo, and with some mythical sense of safety and comfort that we strive for continually." Finally the two primary motives of profit and power will have to

change; and be replaced by fairness and a concern for treating all people well. All of these changes Cinnamon sees as absolutely doable.

Underlying Assumptions. Part of the prejudice reduction theory upon which Cinnamon's thinking is based states that, "human beings have to be mistreated systematically before they will mistreat others." Therefore, helping every participant to identify and to heal the sources of their mistreatment is the most effective intervention strategy, since it is directed at the origins rather than the symptoms of mistreatment (Brown and Mazza, unpublished, pp.10-11). This is one of Cinnamon's assumptions, she says, "that people would not be either frightened or hostile toward other people if they hadn't been messed with in the first place....Many people feel a tremendous amount of guilt for the mistreatment that they have handed out to other people." Cinnamon goes on to say, "I always come with the assumption that people mean well. That they have 'good reasons' for whatever beliefs and actions they've taken, even if those reasons are sometimes extremely misguided. 'Good reasons' in the sense that based on their own personal experiences, that is how they perceive things." Later Cinnamon says, "I mean that people are always trying as hard as they can, given the resources available to them and the hurts that they're carrying around." This concept of the goodness of human beings surfaces in many forms when Cinnamon talks about her work. It clearly influences the way she thinks about everything. She goes on to speak on her assumption about human capacity, Cinnamon says, "Human beings are incredible in our capacities to accomplish things if we're not encumbered by the baggage that we carry around with us, largely because we live in an oppressive culture." Following on this assumption, much of the work is to help individuals unload some of that "baggage" so that they can make decisions to take appropriate actions.

Model. The central model taught in the workshops and trainings Cinnamon does was developed primarily by Cherie R. Brown, International Director of NCBI. Whether Cinnamon uses this model in an organizational context or not, it generally includes a number of topics and activities. According to Cinnamon, "I give people a chance to look at their own social group identities....through the standard categories: race, religion, national origin, age, gender, physical and mental abilities, sexual preference, and whatever others are important to people, ...appearance is another one I've been working on." This is an opportunity to feel good about their own group identity, take a look at stereotypes they've developed about other groups, and stereotypes they may have internalized about their own group. There are a variety of activities, she chooses among, related to this area that the group may do.

One activity used is where people meet in small groups to discuss ways in which they have been targets of mistreatment based on race, religion, age, economic class, gender, or other categories. This connects each participant personally to the issue of mistreatment. These groups then report back to the entire participant group. The goal here is to inform and teach participants how to become allies for each other.

Then, another piece, says Cinnamon, would be to, "take a step toward healing some of the hurts of the oppression for some individuals who get a chance to talk much more personally and specifically about how they, as individuals, have been targeted because they are members of specific groups. And in the process, the group as a whole gets to heal from some of its hurts." This is where the attitude changes often occur for the individual speaking and for other individuals in the training session.

Then a third section focuses on developing skills at interrupting instances of oppression. Although in a day-long workshop

this piece would be brief and therefore, "in some ways superficial."

However Cinnamon says:

It gives people a window of hope that they desperately need. And it gives them something concrete they can do. It gives them a concrete framework in which to put what they see happening, so that they can at least try to intervene instead of being frozen. Because there's nothing more discouraging than knowing that you're frozen and can't act.

Overall, in this workshop, says Cinnamon, "I try to invite people in various ways to step out of what I call their 'comfort zone', around differences, around people who are different from them. To take more risks. To be kinder to themselves when they make mistakes even as they become more able to acknowledge and correct errors. To be kinder to each other."

Implementation. When initially starting work with an organization, Cinnamon describes her task:

It's more a matter of assessing where they are and what they need, and designing something to move them from where they are toward where they want to go. Figuring out what the next step is for the organization and for the individuals in it. And then helping them take that next step, whatever it is.

In the ideal situation she would assess the situation, conduct training for a core group of leaders, they would continue doing workshops for staff, and the assessment and skills development would be on-going, feeding into action planning. The actions would very much depend upon the needs of the particular organization.

When using this model in an organization, in the ideal, says Cinnamon, "I would develop a group of leaders in the organization. I teach them the skills to change attitudes that need changing in order for structure to change. That takes time and resources on the part of the organization. If I get that commitment then I can really move and so can they." The training and workshop model is the central piece to

any intervention as it provides the skills to assist others with attitude change. Other important skills are conflict resolution skills and coalition building skills which would be taught as a part of an on-going organizational change process.

Leadership. Cinnamon has great confidence in individual ability to take leadership for change, she states, "I think the notion that leaders can change the masses is on the one hand fanciful, and on the other hand true. Again, look at Gandhi. And look at what that man accomplished. In that sense, one leader took a lot of people - but there were a lot of people who were ready for the change." Cinnamon says, "I don't think I make organizational interventions....I do think I impact on individuals who then make changes."

The work Cinnamon does in leadership development, she says, "is almost completely enlightened by the peer counseling theory. And it's based on a very simple principle. Leaders need to do three things. They need to lead, that has to do with decision. They need to inspire. And they need to organize....I'm better...at teaching people the first two....But all three are critical."

In actually working with leaders Cinnamon would address such issues as discouragement. By helping leaders let go of some of their discouragement they are better able to hear other's discouragement while holding out the expectation and inspiration for them to move on. Activities she might use include having the leader talk about their own discouragement, or role play situations where the leader gets most discouraged.

In organizations, Cinnamon says, "if administrators are ready for change, then they can sometimes change structures, which will then make room for a lot of individuals to change more quickly." Some of the structures Cinnamon described were creating confidential buddy systems or other sanctioned structures or formats for sharing emotions that come up in the workplace or in meetings, also, thinking sessions

where all present have a certain amount of time to think aloud without interruption. These kinds of structures based directly on the NCBI model and Cinnamon's philosophy of change can be used as a part of an organizational change process.

Oppression. Cinnamon addresses oppression in its various forms throughout her work. Since it is oppression she sees as primarily responsible for the hurts that get in the way of appropriate actions, much of the healing work addresses this.

Two forms of oppression, which frequently are not discussed, that Cinnamon speaks directly about are: adultism, and classism. Adultism being, according to Cinnamon, "the process by which people become disempowered from a very, very, very early age by the culture." This is the one form of oppression that everyone has experienced, and unlike other groups, Cinnamon states, "the only category of people in the United States of America that most would agree does not deserve fully equal rights - is young people." There are a few mavericks she notes, but it is an area that many people are not clear about. "People need to heal from their own particular experiences, early experiences with disempowerment." Cinnamon sees addressing adultism as crucial as it is one of the earliest forms of oppression and all people experience it.

Cinnamon also feels it is important to talk about how power is distributed in organizations. As one of the primary ways people become discouraged in organizations is because of the unequal distribution of power; "which mirrors the unequal distribution of power that most people have experienced all their lives, and been discouraged and disempowered by."

Talking about these power imbalances and about class is important, Cinnamon states, "People in this country don't talk about economic class. We have the myth that it doesn't exist and it's not important," says Cinnamon. She does talk about class and class

issues. One example of that is in having managers identify their class background and look at differences in working class and middle class 'cultures'. Noticing, she says, often for the first time, the cultural assimilation required of working class people to move into management positions.

Summary. Cinnamon's approach to diversity work is strongly influenced by her philosophy of the nature of humans, of change, and of oppression. In this section the Leadership for Diversity model has been defined, and its primary focus and goals have been described. Cinnamon has identified her assumptions, described the primary workshop model, and discussed both leadership and oppression.

What stands out in this model is the huge sense of trust Cinnamon has in people and their abilities to change. There is a great deal of attention put to shifting attitudes, which in turn can shift behavior. The individual is a key to all the change. Cinnamon essentially sees organizations as made up of people. People who can be inspired to end oppression and make the world right for all, one piece at a time.

Case Description 4:

Valuing Differences, Barbara A. Walker

When I do the work, again I tend to be very focused on personal development. And I think ... that the valuing differences person is the person who has information and knowledge about cultural differences. But above all it's a way of being, it's a way of thinking about things. It's a mind-set. A way of being empowered, a way of being constructive, a way of being able to take risks, a way of forgiving people when you make mistakes. You need both of these. ... You learn to listen. You learn to hear. You learn to probe for people's assumptions.

Barbara A. Walker

Participant Profile

Barbara A. Walker is currently Director of Diversity at SiliconGraphics, Inc. in Mountain View, California. She is best known for her work from 1979-1990 at Digital Equipment Corporation where she developed diversity work by creating the Valuing Differences approach. She is an attorney with degrees from Howard University and Georgetown Law School. Prior to joining Digital, she spent seventeen years working in both legal and management positions in the area of Civil Rights in the Federal Government. She has made numerous presentations, consulted, and written extensively about diversity.

Walker grew up as a young black woman living in the United States prior to the Supreme Court decision of 1953. She, "grew up knowing all about the horrors of racism. The horrors of racism towards blacks." She remembered at six years old, witnessing her father's anger as he quit his job, because he was not promoted because he was black. She developed, "a rage and a social consciousness a long, long time ago." That led her initially to becoming an attorney, because back then she felt that was a way of influencing white people.

View of Change

"Nobody changes," Walker states, "unless it's in their best interest! Unless they see something in it for them...or their family, or their loved ones, or their lives, or something." So she takes the perspective of, "helping the person get in touch with why it's in their best interest to change." This she sees as true for an organization as well as individuals.

In an organization often it's the organization's "vision" that shapes ideas about what is in one's best interest. From Walker's perspective, to achieve organizational change you have to involve the people. Walker says, "Today, people don't follow the rules.... especially in organizations, there's more employee involvement, ...empowered decision-making, ...respect! ...People are in control of their own lives." In order to bring about change you have to work with people and pay attention to who they are as individuals. "And what's in your best interest may not be what's in his or her best interest....You've got to pay attention to all the best interests....That's why it's so difficult."

Given her perspective that people act in their own best interest, and that what one sees as in one's best interest will vary from person to person; Walker's approach of using small group dialogue to create common interest follows naturally. She says, "I think personal development,... paying attention to individuals and adding them up as individuals is the way to get change....and I think that's true, whether we're talking about quality, or diversity, or becoming good managers, figuring out products, or marketing." This, "one-by-one-by-one" approach is the foundation of how Walker thinks about change. Even when she might be influencing larger organizational change; she still sees it as an individual or small group process, for example, changing the thinking of a key leader, or a group of leaders.

A recent influence of Walker's is David Bohm. He talks about bringing people together in large groups, simply to dialogue. Bohm "thinks change in this world will come about if people would come together and talk to one another. And that's what he calls 'dialogue'." "According to Bohm's theory," Walker says, "being in the dialogue itself brings on change."

My theory, Walker states, is that "being in the dialogue enlarges your view and empowers you to see even more clearly, ... Gets you to see a different perspective." The way Bohm describes it, Walker says, is, "that each of us has a window onto truth - a small window onto truth. And that we need to learn to look out of each other's windows, then we'd get a bigger idea of what truth is." Walker finds his ideas fascinating, and is exploring them more, as they tie in closely with her own work.

Another part of bringing about change, says Walker, "is keeping people safe." She goes on to say, "You don't change anybody. People change themselves. Once they get in touch with why it's in their best interest to change." However, she feels, people have to feel safe in order to be able to hear, in order to learn, and to change.

Walker thinks it is also important to remember that change is different for everybody, and that you can not necessarily predict how any given person will react to change. "Different people respond differently," she says. At the same time, "I do know," says Walker, "that for the most part, change makes people highly uncomfortable." And Walker says if we want people to change, "we have to keep people safe." Safety is an aspect of the change process that Walker stresses. Without a sense of safety she does not think people will open themselves to change.

Description of Approach: Valuing Differences

Introduction. Walker now describes the Valuing Differences approach. She begins with a three-part definition, followed by the focus and goals of this approach. She then speaks in detail about specific characteristics of her approach, identifies how she implements Valuing Differences in an organization, and speaks to the role of leadership. Walker's lens of personal development and her people focused view of organizations colors much of her description.

Definition. There are three parts to Walker's definition of Valuing Differences. "First of all," she says, "it's an agenda for inclusion. That is, it is the work of getting rid of all boundaries that divide us. All boundaries that divide." And on this point Walker is very adamant, she includes not just race and gender or other differences associated with Affirmative Action's protected classes; but all differences, physical size, rank or role in the organization, or others.

At the same time Walker says, "Valuing Differences...is the work of helping an organization build an environment in which all people feel valued, whether as unique individuals or as members of groups,...and helping that organization learn how to capitalize on the intrinsic value of diversity, at least as a competitive strategy."

"...and," Walker continues, "Valuing Differences...is also the work of helping people within the organization do their own personal development growth and raise their level of comfort with differences."

As Walker defines her work, it's about inclusion of all people, it's about creating an environment that values differences, and it's about increasing individual's capacities to understand and value difference. As such as she states, "It's both personal development work and organizational development work."

Focus. Walker's focus tends to be individual, what she would call, "personal development," often, but not always, in the context of

a small group. Walker states, "I tell people I don't think it's either one or the other....but what I tend to do best is the personal development. I tend to have the on-on-one conversations, small dialogue groups,...that's the work I tend to do best. I depend on other people to tell me how to change the system." What I do is, "getting people to make the decisions, to do it repeatedly, especially the leaders." Walker's center in doing her work is personal development, helping individuals broaden their views, whether that is in relationship to how that individual interacts with another individual, or how a manager implements a policy. Her work is individual, and based on talking things through, and influencing others thinking.

As one might expect from Walker's discussion of how she believes change takes place a lot of her work centers on having people talk to one another and arrive at their own decisions. Walker says:

I think people have to talk about it and work it through. I mean, one way to handle it is to send out a memo saying, 'In this company, ...we're going to take this approach,' but...from my point of view, as a person who focuses on personal development, I would get people to talk about that and talk about it, and talk about it. And hopefully....you begin to influence people.

One of the primary vehicles Walker has used for engaging people in the talk necessary for the process of Valuing Differences is the "Core Group." In these groups people come together for small group dialogue, and, according to Walker, "in that process learn how to be open." "In the process of sharing their stereotypes and sharing their assumptions...they develop intimacy," says Walker. Each member in the group becomes a "student of difference." Through this on-going group process people begin to feel empowered, and people learn skills that will help them be more effective in the workplace when working with other people.

Walker says, "At work your colleagues are your 'significant others.' You've got to figure out ways to work with your colleagues." Core Groups provide a setting for learning how to do that, it's a place where people commit to hang in there with you, which provides an element of safety.

Core Groups have a few criteria which Walker has used to establish safety and a learning environment. The first criterion, "is that every person who joins a dialogue group is making a commitment to be open." Second, "everybody must know one other person." This makes it both less threatening, but also people are "less able to hide." The third criterion has been that Core Group work is, "open for people who are doing okay," in the organization. People who are failing in the organization are often working on a different set of issues, which might shift the group from its purpose. In the past we also had a fourth criterion of including at least two people from any one group, two blacks or two women, so that people would not get "tokenized." "Through the years we dropped that criterion," said Walker, as it did not seem to be a problem. The key is, "keeping people safe."

Goals. One of the goals for Walker's work is helping people become more open, more flexible in all areas of their lives; this she sees as a direct result of the Valuing Differences process. Walker talks about that process:

That part of the work is developing what I call a 'valuing differences mind-set.' And that is the ability to be intimate. The ability to be courageous and take risks. And to be confrontive and to be authentic. And to be vulnerable...and [the] ability to see people constructively. Because it's that mind-set that is really at the bottom of all this. If people could develop a caring, confrontive, authentic mind-set, then we would be better able to deal with each other's differences.

One of the results of this work is that, "People become more open and flexible through diversity work." In many ways Walker sees

diversity as a context, "a 'context' for helping people learn how to change and how to deal with change." From her perspective people could talk about a lot of things, but diversity, understanding our differences, is one of the most exciting, and interesting contexts to learn about change.

From an individual perspective often the work is more about very basic human needs. Walker says, "At the personal level...this work is about optimism and it's about hope." "I think people gravitate to dialogue....the connection....an engagement, personal engagement....people want to get involved and they don't know how to get involved....it's about helping people become open to change." Walker's experience is that people are drawn to the work, and that people are looking for that sense of connection to others.

Walker also talks a lot about creating, "synergy", which Walker feels is "the only purpose of pulling people together in an organization." Through this collective energy things are accomplished, whatever the organization has as its goals. One of the outcomes of the Core Group process is the creation of synergy, which can be used to increase productivity, and increase innovation. As Walker puts it, "Doing things smarter. Doing things better." Which can only impact the organization positively.

Walker also acknowledges that, "We're talking about business. We've got to figure out how this fits in with business." In the types of companies in which Walker has primarily worked, high-tech, competitive, leading-edge companies; the skills Walker describes, increasing flexible thinking, becoming adaptable, taking risks, etc. are all valued characteristics in that organizational environment. That has been one major connection between business and the Valuing Differences process.

Characteristics. Walker has a set of concepts or theories that she uses to think about her work the first of these is the "either/or

theory." An important aspect of her work she feels, "Is getting people to drop their either/or orientation towards this work...it's this and that. It's both!...it's that either/or orientation that makes us run into difficulty with differences in the first place." She sees this as an issue among practitioners, as well, who disagree on whether this work is about changing attitudes or changing behavior; or whether it's about personal development or organizational development; and she finds all these discussions fruitless. Especially since she sees overcoming that either/or orientation as a key to the work of valuing differences. Walker states, "'You're right and I'm wrong,' or 'I'm right and you're wrong!,' or, 'it's black,' or 'it's white,'...as opposed to saying, 'We're just different....We both belong here.'" This mind-set shift she sees as essential to the very process of Valuing Differences.

Another concept important to Walker's work is that when she speaks of Valuing Differences, she means, "all differences." She sees, "that each difference is a metaphor for another difference." She thinks it is crucial that everyone be included and as such it must include not only race and gender but all individual differences as well as group differences.

It is also essential from Walker's perspective that both individual differences and group differences be addressed. It can not, for Walker, be just one or the other. When she speaks of, "all differences" she truly means all. If one has felt mistreated as an obese man that is important, that pain is real and needs to be addressed. However she strongly disagrees with those who only want to address individual differences. She feels it is equally important to understand group differences, and the ways people have been targeted as members of specific groups at a societal level. She does not think you can avoid this discussion of what is essentially oppression; this would typically happen in the Core Group.

Walker does not think the work is about dictating what others values ought to be. In fact the way Walker approaches the work in general is not to give answers, but to assist others in developing their own answers. Walker puts her emphasis not on telling the organization what its values ought to be, but on creating the space where those kinds of discussions can occur. Knowing your values is helpful, but, Walker says, "I don't think this is values work....I think Valuing Differences has one value, which is just that. Valuing Differences." Walker says, "I don't think the work is necessarily about telling you what your values should be, because to me in a sense that's a bit counter-productive." Walker continues, "Values clarification really is a way of having dialogue. So dialogue is really the issue there. It's not really to tell you what your values ought to be....I think we need to be very careful about that." Walker does, however, think the work is most easily done in an organization that was some sense of what they stand for, she says:

I think the work is best done where an organization has at least a few central core values....like 'Thou shalt not steal,' 'Thou shalt not lie,' 'Thou shalt not hurt people,'...physically hurt people....What are the things you'll get fired for....So there are a few things we're clear about. But there are a whole lot of things we're not clear about. And I think the goal, as the way I do the work, which is more personal development as opposed to organizational,...is I get people to talk about those things and to work and do for themselves. As opposed to some stance and deciding for the organization what it should be.

In saying this Walker acknowledges she makes the assumption that Affirmative Action (AA) and Equal Employment Opportunity (EEO) practices are already in place in the organization:

We're not talking Affirmative Action or EEO. Because men and women, black and white, Hispanic and Asian are coming together, we are empowered and have a piece of the strategy around how you sell in such-and-such a company.

We're not excluded from the process. Whereas before you were excluded from the process.

Walker makes a clear distinction between Affirmative Action/EEO and Valuing Differences. AA/EEO may "take pronouncements," about what one can or can not do. That stage is about getting people to, "just be civil." Valuing Differences is about "synergy," creating an environment where you'll get the most out of all people, including all differences they bring. Walker says, "I'm most interested in...the layer of synergy, how to get this engine hummin'! ... on account of our differences."

Walker goes on to say, "Affirmative Action/EEO are compliance with the law...numbers and timetables, put[ting] certain systems in place....it focuses only on people of protected class." Mentoring programs and other programs are often done under AA/EEO and then deal only with protected classes. Walker feels this can work against creating the Valuing Differences environment. She would rather see those kinds of programs come out of Valuing Differences where they can "include everybody." Otherwise she says that they can be a, "cross-current to what you're trying to do."

Diversity is about including people, and, says Walker, "it's about what I often call 'empeerment.' ...Getting people to be comfortable with one another no matter what their difference hierarchically is." Walker thinks this is a critical diversity concept in organizations. "Part of the diversity work is to help us see one another as peers. Whether we're talking across the issues of race or whether we're talking across the issues of gender or whether we're talking across the issue of levels. Or any issue! ... And usually hierarchical issues of level are a...hugh obstacle getting in the way of our being able to bring all of who we are. Or being able to listen to someone." This is one of the differences that Walker

feels is critical to address in an organization; otherwise role and level differences can be used as a way to exclude people.

Implementation. Since Walker is an internal staff person unlike the other participants in this study who are external researchers or consultants, her role and therefore her work is somewhat different; however there are steps that she employs in doing her job that parallel steps an external consultant might use.

Her approach to a new organization is, "to learn the culture." This includes determining what the organization's values are. Walker states, "The work is probably best done in organizations that have some sense of who they are and what they are trying to stand for."

She also spends a great deal of time educating people at all levels. One important piece of that is assisting leaders in making the mind-set shifts, and understanding the concepts essential to the work of Valuing Differences, for example, thinking inclusively. There are many kinds of activities and trainings that may be useful, in addition to Core Groups, such as "celebrating differences activities," "team-building," and "values clarification."

Finally, Walker helps develop strategies to move the organization towards Valuing Differences. Walker describes her role in this as follows, "The best role that I can play is go to certain kinds of meetings, help influence the outcome of that meeting, sit down with certain leaders and help them think through their own...valuing differences mind-set issues." She has come to see an important role for herself as a key organizational strategist, helping others, wherever the interest is, think through the best way to move the Valuing Differences agenda forward.

Leadership. The personal development work that Walker does, must happen with people throughout the organization, but also with the leadership. "Part of the personal development work is on the leaders," says Walker, "So you've got to work on these people to bring

about change." You have to have a willingness to engage in the process, and "some commitment to action." Walker also says about leadership: "You probably need all kinds of different people doing different things. But at the top, you still need somebody who has vision. You still need a direction. And that's what I think vision gives - gives direction." Walker continues, "You need a person who has been through it, him or herself, and has a sense of what people have to go through in order to change!" According to Walker you need someone who has knowledge of the change process, and who is willing to be out front as the leader. "If you are trying to go for whole organization change," some of the education is, "best done at the leadership level." Walker views involving leadership as important, and envisions that primarily as the leaders doing their own personal development work in order to influence the organization in a positive direction.

Summary. In this section Walker defined what she means by Valuing Differences, and identified the primary focus and goals of the approach. She described its major characteristics, its implementation, and how leadership is involved. Walker reveals in her description of her work her strong commitment to personal development and dialogue. One of the major components of the Valuing Differences approach has been the Core Group, a place where the all-important dialogue can happen. Through the changes that take place in the individuals as a part of that process, new possibilities become real for individuals, as colleagues, and organizationally. Overall Walker subscribes to the one-on-one change process, through individual interactions and group interactions the Valuing Differences mind-set begins to take hold.

Cross-Case Analysis

Introduction

As the four cases have been described it becomes clear that each is unique unto itself. However in this next section some comparisons are made among the approaches to see what can be learned by looking at both the differences and the similarities. This section is organized by the following themes: Stance Towards Individual and Systems Change; Oppression; Components of the Change Effort; and Creating an Environment That Supports Change.

Stance Towards Individual and Systems Change

Thomas and Katz both speak to the importance of working the various levels in the organization. Thomas says, "I believe you have to work at the individual level, I believe you have to work the small group level, and I believe you have to work the macro-organizational level. And I believe that if you don't change the macro level, you can make progress at the individual and group level and it will not be sustainable." Katz echoes, "I think it's ... seeing it from the individual level, the group level, and the systems level, that's all-important." She also says, "If you don't focus directly and help systems to change - how to look at the differences and [make] change in those systems themselves - my belief is that they still won't create the changes necessary."

For Thomas the essential change that will create sustainability is cultural change, changing the underlying assumptions of the organization upon which he feels all else rests. So he would say that changing systems alone would also be insufficient because if the

systems you put into place do not align with the culture, then the systems will eventually revert back to their old ways.

Katz stresses total systems change as the necessary, and often missing component from diversity change efforts. "The system is comprised of people," Katz says, "but also culture, history, values, rewards, policies, practices." Katz stresses that, "even if people's attitudes and behaviors change, structures maintain top/down privilege." So it is required from Katz perspective that explicit attention be given to the structures, and the systems.

Katz unlike Thomas does not single out culture for special attention. However she does include culture as one of the systems to be changed, and speaks specifically about how old cultural assumptions based on oppressive one-up, one-down models must be changed.

Cinnamon and Walker tend to see organizations as people. Not that they do not recognize the existence of systems, but basically take the stance that systems, policies, practices all still emanate from people who make decisions about what those entities will look like. For them much of the work focuses on changing enough individuals and individuals in the right places in order to influence organizational change. This people-centered perspective on organizations gives their work a different focus than that of Thomas and Katz.

Cinnamon clearly sees individuals as being the ones who create change, and therefore her approach has a very strong focus on working with individuals to change attitudes, which leads to decision and action. As Cinnamon states it, "I guess all my focus is on the individual, but it's always with the intention of creating cultural, societal and organizational change. And I'm certainly not ever satisfied if only one person's life gets better, that's great. But that's not what I'm about." Cinnamon's strategy is to create leaders who will continue the change process throughout the organization.

This is not to imply that Cinnamon does not also do assessments of organizations, and helps devise change plans; but the foundation of her work is the change model that focuses on individual change. Cinnamon says, "Organizations aren't the elements of change. People are. And whole cultures are. Organizations are just reflections of the cultures that they're in and the individuals who are in them." This also speaks to Cinnamon's goal that individuals will be working not just towards organizational change but also toward cultural (societal) change. So that the leadership she is developing will exert influence beyond the workplace to the community and the larger society.

Walker, like Cinnamon, sees organizations first as a "collection of people." From her perspective the way change takes place is through the personal development of those individuals. Some of those individuals need to be leaders, who will help move change forward through their vision and actions. Yet overall it's individual development, primarily occurring through the dialogue process that creates change. Change as Walker sees it isn't some grand event, it's the small shifts in the ways people think about each other, treat each other, include each other, that matter most.

Walker mentions Carl Rogers as probably one of the first influences on her work. That is evident in the trust she places on people figuring out for themselves what needs to be done. Her approach is not to go into an organization and suggest changes in systems, even if she felt she knew what changes needed to be made. That is not the kind of change required for her work. Her approach is about getting people into dialogue, with her, and with each other, and out of that dialogue ideas are generated and changes get made.

Thomas and Katz, and Cinnamon and Walker do represent the perspectives they were chosen to represent in as much as Thomas and Katz do take more of the perspective of changing systems; while

Cinnamon and Walker represent a change process primarily worked through individuals. All of the participants, however do some of each, and it is much more a matter of where they place priority, based on their personal understanding of how change takes place. Although there are some key differences there that deserve further discussion and study; there are also many similarities among the practitioners that may be equally important to explore in order to further the work in this field.

Oppression

Oppression is certainly an embedded theme in the work of all the participants; however there are very dramatic differences in how they think about issues of oppression, and the role addressing oppression has or does not have in their approaches. These I think need to be clearly delineated to help uncover what the real differences are.

Thomas speaks the least about oppression when asked about his approach; that is because he does not see confronting oppression in an organization as his work. He realizes addressing oppression is the agenda of others and validates that, but it is clearly not his agenda.

Thomas does note that some of the same issues may come up, but they will surface in a very different way. He gives this example:

You say to me, 'We've got a bunch of people here that's at the bottom of the pyramid, and they are blacks, Hispanics, and Asians. Problem is they just don't fit.' Now if I say to you - I'm going to say to you several things. One, 'Are you a manager?' 'I'm a manager.' 'Can you manage anybody?' 'I can manage anybody.' 'Okay. You want to be a manager, right? Then I'm holding you accountable for creating an environment that works for whatever is in your pool - whoever is in the workforce.' And if you say to me, 'Roosevelt, we've got a vast supply,' ...then lets go through there and clean out the supply problems and ...make sure you got good quality people. Understand that

the people we put in there and call 'good', ...they are going to be proportionately about what you have here now in terms of racial distribution. Now, you're going to have some quality Asian Pacific Islanders, quality blacks, quality Hispanics....I'm not going to accept your coming back saying that they don't fit and therefore they're at the bottom of the pyramid. And I'm not going to accept your coming up with quotas. I want you to come up with a way that creates a system that works, and a culture, that works with these people. Hey, everybody! Now at that point, your racism - you're either going to deal with it, or it's going to become a major barrier for you.

Thomas reframes the problem in some ways. In viewing the issues as management issues, once you accept the framework of Managing Diversity, you also accept managing as empowering, and creating a culture that works for all. To do that you will most likely have to deal with your racism, or your sexism, but that is not the focus, the focus is management.

Thomas takes this stance not just with individual instances of racism as highlighted in the example above. He sees the same principles operating in what others might refer to as institutionalized racism or sexism or other forms of oppression. He views these as management issues. Whether an organization meant for a policy to be racist or not, he does not care. What he cares about is creating a culture that works for all. To do so obviously policies that hinder the creation of that environment will have to be changed, but he does not start there.

Thomas states, "The bottom line issue for Managing Diversity perspective is full utilization of all people. Now, if you go into another window and say, 'The bottom line is to eliminate oppression,' then that's a different ball game." So although some of the same issues will be addressed they will be addressed as managerial issues rather than oppression issues. Thomas feels that people clearly are guilty of poor management regardless of whether they are also guilty

of oppression. And he feels only by addressing the poor management, and helping people learn how to create systems that work for everybody will those environments become in the long term sustainable.

While Thomas wants organizations that are managed well and that utilize all people fully; Katz aims directly for more humane, non-oppressive organizations. For Katz organizations must address the power imbalances in the systems in order to create systems that work for everyone. From her perspective oppression must be addressed and addressed fully, at the individual, group, and organizational levels. Since she views organizations as being built upon one-up, one-down thinking; that thinking must be dealt with head-on. That for Katz means specifically talking about what oppression is, how it is manifested in the organization, the various forms it takes, and exploring some of those forms in depth.

Katz also sees how the complexities of oppression itself affects how people in an organization will deal with any given issue, and with creating high performing organizations. For example, says Katz:

I think the real issue is how do you make people's lives different? And you have to deal with structural change....it's a high performance issue, it's a structural change. It's really looking at all the corners of the organization. It is looking at the processes and procedures. And it's really overhauling the system pretty tremendously. The difficult part is, and I think when you get to the individual part too, is that for oppressed people to have say in the system that is oppressing them, so much is difficult. For us to develop new behaviors of partnership, which we don't know how to do, is frightening.

Therefore if people are going to work to create a different way of interacting, not based on a system of power imbalances they have to understand how those imbalances are operating even as they begin to set about changing them. As Katz says, "I think [my approach has] gotten much more complex because of my understanding of the issues of

oppression." Helping others understand those dynamics and how they are a part of the organization becomes a crucial component of Katz' work. As Katz says, "Let me just take racism as a system, for example. People have to understand how we got here. And understand the cultural context enough and the historical context enough to then see ourselves in a system, and how we as individuals support it and what we need to do to create change." Katz goes on to talk about ways of helping others understand what it is like for people different from themselves. What it is like to be in the one-down position. She says:

People have to understand how is that limiting productivity in this organization. How is it in...daily life...in this workplace, facing the stresses and trying to do our jobs - how is that impeding this organization? And people have to be able to talk about that honestly. And they have to be able to hear it thoroughly. Without, and I feel strongly, without it being an interpersonal confrontation.

All of this speaks to the importance Katz places on addressing the issues of oppression forthrightly and thoroughly in her approach. Like Thomas, she is interested in well functioning organizations, but in order to reach her High Performing model, oppression must be examined and new systems not based upon the one-up, one-down paradigm must be envisioned and created.

Cinnamon also believes in addressing oppression very directly. When she works in organizations she feels the power imbalances need to be discussed. However Cinnamon believes that addressing oppression most effectively is to go directly to healing the hurts of that oppression. As such much of Cinnamon's work is individually focused and takes place in the context of her trainings and workshops, where oppression is dealt with explicitly. In the workshops and trainings Cinnamon gives people the opportunity to talk about the groups they identify with, identify stereotypes of other groups and their own,

begin to find ways to build alliances across groups, and recognize their own internalized oppression.

The most crucial part of addressing oppression in Cinnamon's approach is in the second part of the workshop where some individuals have opportunities to talk about ways they have been oppressed. This method of sharing instances of mistreatment as a means of healing some of the hurts of the oppression is central. The healing that takes place is both for the individual and for the group as a whole as they listen to the individual. It is really through this process that people are assisted in breaking free from some of the oppression, allowing them to engage more fully in other activities to make decisions and take actions to improve life in the organization.

Walker also has a more individually focused change approach. She too would deal most directly with oppression in the context of a small group, typically the Core Group discussed earlier. Walker feels strongly that the ways in which groups of people have been targeted in this country must be dealt with. She does not think addressing only individual differences among all people goes far enough, but that issues of race and gender and other systemically targeted groups in our society must be discussed.

The process for doing that would be in the Core Group where group differences are discussed as a part of that process. This typically takes place after group members have identified and begun work on letting go of stereotypes, begun building relationships with people they regard as different, and begun to understand differing perspectives from their own. In Walker's approach, oppression issues are most easily dealt with in a small group where the dialogue can continue over an extended period of time.

So although oppression is addressed to some degree in all four approaches; how it is addressed differs significantly in each approach. It is also notable that the more systems-focused

participants do not deal with it in a common fashion, nor do the more individually focused participants. Each one is unique in this regard. As such how one thinks about oppression and its role vis a vis systems and individuals, appears to strongly influence the role the topic of oppression plays in one's approach to creating environments that work well for all people.

Components of the Change Effort

Definition of Diversity

All of the participants when they use the term diversity include all people, and most specifically point out that they include white males. Since this is not how all practitioners or the public necessarily thinks about diversity, one needs to be explicit about that. There is some perception, perhaps left over from Affirmative Action programs focused on "minorities" and women, that diversity is still referring to those other than white males. This notion if not confronted tends to exclude certain people from engaging in work labeled as "diversity".

Thomas identifies diversity as the "mixture". He says, "We can't be diverse independent of each other. We are diverse only with respect to our relationships to people who are like us and not like us." In the past, Thomas notes, white men tended to see diversity as being about everyone else, not them. White males need to see themselves as, "a part of this thing called diversity."

Katz also sees white men as being included in the term diversity. However, one of the reasons she now uses the terminology "Inclusive Organizations", rather than "Culturally Diverse Organizations" was to deal with the perception Thomas refers to that white males are somehow excluded from "culturally diverse".

One of the ways Katz speaks about the need to include white males in this vision is that the notion that they are already included in the new future organization is false. Katz says:

I think for the group in power, what we've said to them is, 'You're included already. Therefore we don't have to tend to you.' And that assumption in the kind of change we're talking about is not necessarily true, and they know it. They know it. And their competence is not going to give them competence in the new world."

Including white males in her definition of diversity, does not in any way diminish the importance Katz places on whites, men, heterosexuals, etc., all of the dominant groups in our society, recognizing the particular role they play in the system of oppression. It's possible from Katz perspective to take both into consideration.

Although Cinnamon does not speak specifically about white men, my sense is that she too includes white males in her definition of diversity.

Walker also stresses the importance of including all people in a definition of differences or diversity. As she puts it, "If we step on white men to do this, [create the valuing differences environment], I don't think we've accomplished anything." So like the others Walker includes white men.

Although all four participants include white males in their definitions of diversity, there are some variations beyond that. For example Thomas mentions functional diversity and lines of business diversity being included, and Cinnamon and Walker speak of role diversity. How broadly each defines it and where the boundaries are is not clear.

Abandoning Either/Or Thinking

Another theme I hear as I listen to the participants speaking is that dichotomous thinking is not helpful. The notion that it is

either this way or it's that way, either/or, just does not serve us well in this process of creating diverse organizations. Participants have spoken about this as it refers to whether one works from an agenda of ending oppression, or a management agenda; whether one targets individual change or systems change; whether one addresses racism, or sexism, or other forms of oppression; whether to address behavioral change or attitudinal change; or why people are motivated to change. In all instances there is not one right, easy answer.

Walker addresses the underlying problem with either/or thinking. She says, "The real issue I think...is getting people to drop their either/or orientation to this work. It's this and that! It's both! And it's that either/or orientation that makes us run into difficulty with differences in the first place." By that she means that it was our past preoccupation with forcing everyone to assimilate into one way of doing things that has caused many of our current difficulties. The whole notion of creating more diverse organizations that work for everyone is to recognize that different things work for different people; there is not one right way.

This plays out in the ways people choose to do diversity work itself. Because people naturally have strong feelings about and beliefs attached to why they have chosen their particular approach, it can come across as if their way is the only way. I did not get that sense from any of the participants, but rather their way was their way. For reasons associated with who they are and what their backgrounds are, and where their skills lie; each has developed an approach that works best for them and that they believe has the best chance of bringing about the needed changes. They also recognize that different organizations may want different approaches depending on many organizational factors. Katz also speaks of the importance of practitioners knowing their "flat sides," or weak areas so that they can refer people to others who may more fully meet their needs.

Identifying Self Interest

Three of the practitioners see change as being motivated by people getting in touch with why the change is in their best interest. They each describe this slightly differently. First, Thomas talks about how people are motivated to change by self interest and his contention that the magnitude of change necessary in organizations has not come about partly because we have not dealt with this area of self interest adequately. Thomas says:

I think we have been very naive about change with respect to creating organizations that work for everyone. I think we've said to the white male that this is the 'moral' thing to do. We've said to the white male, this is the 'socially responsible' thing to do. And that's all well and good. And that will carry you so far. We have not said to the white male why this is, 'in your best interest'.

From Thomas' perspective helping the white male identify with why it is in his best interest to be concerned about creating an environment that works for all people is essential. One of the ways Thomas views that interest is that as a white male, "I'm going to lose a lot if I don't learn how to make this system work for everybody, including myself! And if the system continues to go like it's going, we, this organization will go down the drain, and my job here will go down the drain."

A big part of identifying the self interest for the company is in Thomas' view the development, with the organization, of their "business rationale". Without clarity that the viability of the organization depends upon Managing Diversity, Thomas doubts the necessary long term commitment will be present.

Some of Katz' thinking parallels Thomas' around the issue of self interest. Katz says:

When I started doing work on white awareness...the focus was on whites taking responsibility for dealing with racism as a white problem. As opposed to, 'Let me help

somebody else.' I think self interest is key. And I think that people will change when they...feel like it will benefit them in some way. When it hits some motivation or value that they hold dearly. So it's finding that match and finding the criteria that will influence them. That self interest, I think is crucial.... Self interest may be, 'I...believe in being a moralistic person.' Self interest may be, 'I want to make money.' Self interest may be, ... 'My company's making me do this.' That somehow there's got to be something motivating people because change is threatening.

At the organizational level Katz feels self interest is absolutely critical as well. Katz says, "[That's] part of the reason why we always do a lot of work on what we call, 'the business case for diversity' ... early on.... What are the reasons for this company to invest money, time, and energy, if it isn't for something that will help them in the long run?" Katz feels people have to be able to articulate how diversity work relates to their business, in areas such as how it will make them more competitive, use all the human resources they have on staff, or make better decisions, not based on cultural assumptions. Katz too sees this as a part of ensuring commitment to the long term process of systems change.

Walker also concurs with Thomas and Katz that people change when they see it as being in their best interest to do so. Walker states, "I think what motivates people to change is getting in touch with ... why it's in their best interest. ... Nobody changes unless it's in their best interest! Unless they see something in it for them. ... Or their family or their loved ones or their lives or something." Again they need to see something of value in it for themselves.

Walker also is clear about her role in that process as helping people see why it's in their best interest. As she says, "You don't change anybody. People change themselves, once they get in touch with why it's in their best interest to change."

Walker's notions about self interest are more focused on individual self interest rather than organizational self interest because of the way she tends to do the work, at a personal level. She does however think all the individual best interests have to be paid attention to, because they are not all the same, as the vision for the organization is constructed about what's in its best interest.

Cinnamon has a different perspective on this whole area of self interest's connection to change. She does not, like the others, see self interest as the primary motivation. As she puts it:

While it may be true that you can motivate people perhaps most easily by helping them to relate personally to what you're talking about, how they can use it in their personal lives with the people who mean the most to them or matter to them, whether that's in the family or in the neighborhood or at work, but ... it kind of implies that altruism is not real, or is some kind of pretense, and my experience is, both with adults and young children, is that altruism and generosity are inherent in human nature. And that's different from self interest.

Cinnamon sees people as being motivated to change not only by self interest, but also by the interests of others and what they see as best for the world. As Cinnamon states it, "You can appeal to self interest, but you can also appeal to the fact that people want to be altruistic." For Cinnamon this goes back to her underlying assumptions. She assumes that people always want things to be right not just for themselves, but for all people. And that as their hurts and as oppression is relieved, they will simply welcome change. It's a different perspective on change. Where there is less emphasis on helping people see why change would benefit them; but rather removing what is in the way of their naturally wanting the benefit of the change.

So there does seem to be a pattern at least among three of the participants, of seeing self interest as a prime motivator for individual and organizational change. With both Thomas and Katz they

have developed specific strategies for assisting organizations in identifying what their business-related self interest is. Both of them seem to feel that for the scope of change necessary, a solid business rationale is essential. Cinnamon is not denying the usefulness of the self interest appeal, but her thinking frames the question and the answer quite differently.

Shifts in Thinking

In order to create an environment where all people's talents are utilized, some major changes in the ways people think about many things must happen. There really has to be developed a whole new language, new assumptions, new paradigms for the organization. All of the participants speak to this in some fashion. Although the participants may have different notions about what the content of these mind-set changes might be; I think all would agree significant shifts must take place.

Thomas talks a great deal about mind-set shifts. Most of the work of the Institute has been advocating and educating organizations about mind-set shifts, a necessary precursor to any implementation of the principles. This work characterized in Steps One and Three in his implementation process, actually continues throughout the seven steps.

In the Managing Diversity process this includes things like including while males in the mix called diversity, dealing with diversity, rather than individual differences, and defining competence in a manager as "empowering", not just "doing", to name a few.

Thomas shared an example of the latter, trying to get managers to put less emphasis on doing and more on empowering. If a person has succeeded because of technical competence and then is asked to deemphasize that area of competence and instead focus on reaching organizational goals through others; that can be frightening to the person. Particularly in highly technical and fast-paced industries;

where one can become obsolete very quickly. Getting managers to accept that idea, to see how this change in the role of a manager can benefit the organization, that mind-set shift can take time.

Katz talks about paradigm shifts and belief system shifts, but it comes down to a similar reality. She is giving people whole new ways of thinking about many things; different from the ways they may be used to using. For Katz some of these are wrapped up in cultural assumptions based on a white male system of the past, that do not work in a diverse system.

She talks about people moving from seeing differences as negative to seeing the value added of diversity, coming to new understandings of what competence is, stretching their thinking beyond one-up, one-down models, and others.

Kochman (1981) in his book, Black and White Styles in Conflict discusses how we have learned that differences are bad, and to deny their existence. This is a concept that has been continued in the more recent notions of a color-blind society. This negative way of looking at difference is deeply ingrained. Katz wants to move us to seeing the "value added" of differences. To make that shift in thinking we must move way beyond tolerance, beyond understanding and accepting. Seeing that we have more, not less when we have diversity is another example of the type and quality of mind-set shifts being encouraged.

Cinnamon speaks of giving people "alternative perspectives" and creating a new language. A large part of her work is in giving people new assumptions about people, about change, and about human connections. From that new "philosophical base" which changes the way many people have come to think about the world, can come tremendous change.

Some of the shifts in thinking that Cinnamon advocates include: that people are inherently good and trustworthy, that people would not

hurt others were it not for their own mistreatment, and that change is completely doable.

Again the quality of these shifts can be more fully understood through an example. To say that people are inherently good sounds simple enough. However it goes against many deeply ingrained beliefs that there are "bad" or "evil" people in the world, beliefs about "original sin," and messages we receive that characterize specific individuals as almost inhuman (a recent example being the depiction of Saddam Hussein). Making the shift to see all people as inherently good is a deep shift in one's beliefs, in a society's beliefs.

The way Walker talks about this area is in her concept of creating a "valuing differences mind-set." From her approach it is not so much about her suggesting new ways of thinking about specific areas as much as it is about thinking differently in general. It is about being open, having more flexibility in one's thinking, probing for other people's assumptions, seeing all people constructively, taking risks to try new behaviors, etc.

As in Walker's approach in general she does not take the stance of saying what the content of the changed thinking is so much as identifying the quality of the thinking changes. Her point being we will never be able to anticipate all the differences and all the issues that will arise from differences; however if we develop a new way of thinking about differences in general that includes the qualities listed above and others, we will be able to figure out how to deal with anything.

I tend to think that this whole area of encouraging mind-set shifts is an essential part of diversity work. Assisting people in seeing the world in new ways, challenging old assumptions about how "it is" and learning how to stay open and flexible, not lock in to a new and improved notion of how "it is" are all critical components of this work.

Another similar, but different piece of the diversity change process that all the practitioners have spoken to or alluded to is giving new information. I see this as different from mind-set shifts, but it is also important and needs to be noted. Systems need more information on how to organize themselves with a new goal in mind. Individuals need new information to become skilled and competent in an organization that takes in to account all people. Katz often talks about providing new "frameworks" so that people have ways to resolve conflicts, ways to communicate with each other in this new environment. Giving people the information they need in order to organize themselves, and work together effectively and productively is all a part of the overall change process.

Empowerment

"Empower, to give power or authority to," so states the Webster's New World Dictionary (Neufeldt, 1988, p.445). Empowering people within the organization seems to be one of the means towards the end of creating an environment that works well for everybody. Although each of the participants speaks of empowerment in slightly different ways, each identifies it as an element in their approach.

Thomas speaks most specifically about empowerment as a role of the manager that has been deemphasized, if not ignored. He states that managers recognizing the legitimacy of an empowering, enabling management style is critical to the changes that need to take place to effectively manage diversity. Thomas actually defines managing as, "enabling or empowering people to become all they can become."

Katz talks about teaching people, "how to be empowered," when they may be used to seeing themselves as victims. She also speaks of one of the goals of an educational program being, "That people come out of it in such a way that they feel whole, they feel empowered, they feel skilled, they feel competent, they feel excited."

Cinnamon speaks of empowerment as one of the goals she has for any individual that is involved in her programs. She defines empowerment in that instance as being, "more able and willing to do what needs to be done to see to it that people around them are treated well and fairly, and not mistreated."

As people deal with each other around differences, people also begin to become empowered. This is one of the ways Walker sees empowerment fitting into her work. Walker states, "The valuing differences person is the person who has information and knowledge about difference; but it's also a person who has a mind-set, a way of doing herself or himself, a way of being empowered, a way of being constructive, a way of being able to take risks, a way of forgiving people when they make mistakes." Becoming empowered to speak out and become part of the change process is a part of the approach.

The commonality around these different approaches, different philosophical positions, and perhaps even subtly different definitions of empowerment; is that they all appear to recognize the necessity of an empowered workforce, of giving authority to people, of helping people recognize what authority they already have to make change. The sense is that the re-creation of organizations will not come from some outside force, but from those people in the organization acting out of their own power and authority.

Creating an Environment That Supports Change

Treating People with Respect

All of the participants in this study clearly reveal a great deal of respect for the people that they work with. There is no sense that they see their work as "fixing" people, but rather assisting people in their own growth and education.

There is, among all four people, a commitment to not blame the people they work with for their behaviors or their attitudes. Katz says, "I don't think the work gets done because I confront you and tell you what a rotten person you are. I think the work gets done when we say, 'Look, we're all in this system here, and this is what the system is like. And if we work together, then I'm going to have a commitment to you to make it different.'" Cinnamon states, "Fundamentally, people need to feel that they're not being blamed." None of the four sees using shame or blame as a useful strategy for change. All appear willing and able to take people where they are and then work with them towards change. I think this respect for people is also evident in Walker's belief in people's abilities to talk through issues and find solutions. It's evident in Thomas' refusal to get put in a position of, what he calls, "Ferreting out racism," or "Ferreting out...sexism," in an organization. When from his perspective there is no point in blaming people for what may or may not be racist behaviors or policies; when it's clearly poor management.

What the similarities around trust and blame I think indicate is the importance of being able, as a practitioner, to hold the stance, that people are doing the best they can at any moment. It's not a position of excusing or condoning inappropriate actions, but of trusting in the goodness of people, knowing that we all make mistakes, and moving forward from there without the need for promoting feelings of guilt. There is an understanding that blaming will most likely get in the way of reaching one's goals.

Safety

The three participants who speak about their work in groups, all talk about the importance of safety. Katz outlines a specific contracting process she uses to establish confidentiality and for the

highest level person in the group to publicly state, "that there will be no retribution and that he or she will hold people accountable for that."

Katz, Cinnamon, and Walker all talk about the need for people to feel safe in order to change. A safe environment needs to be created where the work can happen. Another part of creating the safe environment goes back to not using blame, and as Cinnamon states it, "You can't invalidate [people] for their past behaviors."

Walker also sees people's willingness to "hang in" with one another over time providing a sense of safety. This is one of the aspects of the Core Group.

Emotion/Energy

All of the participants spoke of a certain level of emotion being attached to change in the area of diversity. Although they saw emotion as being involved in all change, Walker's notion of it being more "magnified" when the topic is diversity seems to bear out with the others.

There are however great differences among the participants in their thinking about the importance of emotion in the change process, and the degree to which they address it in their approach.

Thomas spoke the least about how emotions figure into his approach. He did feel diversity, particularly racism and sexism had some "emotional baggage" attached to them; however there is, he thought, "a comfort level with the status quo" regardless of the issue.

Thomas uses the terminology, "diversity tension" when he speaks of some of the feelings that get evoked by the notion of the change required for diversity. Thomas describes "diversity tension" as follows:

The stress that you encounter when you ask the question, 'What do I do about the diversity that I just experienced?' Do I accept it? Do I accept it on the condition that it at least acts ... like me? Do I accept it on the condition that it assimilates and becomes like me? Or do I accept it on the condition that if it isn't willing to change, it is willing to be segregated? ... Now the real diversity tension is when I accept that difference, that person who's different, or that organization who's different with the understanding it's going to cause me to change the way I do business. So accepting you are different says, 'I do it with the notion that I, too, will have to change.' That's really diversity tension. And ... that's the new kind of tension we're experiencing.

Thomas does not elaborate on how this tension is worked with in the change process, but he does highlight its existence. It says to me that there is some emotional energy there that gets dealt with in some fashion.

Katz in describing the educational component of her work, talks about people "in this intense engagement over time." She talks as though the work can be difficult and emotional; but is done in a way that doesn't shame or abuse anyone. In this process as people engage they become excited about the work and create an energy, which Katz calls, "pull" in the system.

Katz also talks about how although it may begin with people being resistant to the educational sessions, that they can become something that everyone wants to be a part of. They begin to draw people. These opportunities to learn and to grow are something Katz thinks, "people hunger for."

Cinnamon's approach most explicitly deals with emotion.

Cinnamon says:

I do think that much of the time change involves emotion of some kind. Excitement. Fear. And anything in between. ... and where a lot of people who try to do social change have been ineffective has been in their lack

of information and skill in dealing with that emotional component of change. ... I think if people have the opportunity to deal with these emotions, they will welcome change. But only if they have the opportunity to deal with those emotions in a safe environment.

Cinnamon puts a great deal of attention on assisting people in that realm of dealing with the emotions attached to making a change. As she says by helping them to do so, she opens the way for change to occur.

Cinnamon also speaks of how organizations typically have very little acceptance of emotion in their cultures. This she sees as creating tremendous stress, which can get acted out in a variety of inappropriate behaviors. By creating some structures that legitimize sharing of emotions it can decrease the stress and again make space for other changes.

Walker talks about emotion being more "up front" with diversity. Diversity, from Walker's perspective, is in some ways a particularly useful context in which to learn about change because it does generate emotion and excitement perhaps more easily.

Walker also shares that in her experience people are very drawn to the dialogue and the Core Group process, she thinks because of a longing for the personal engagement that it entails. This connection, which it seems to me is at least partly an emotional connection is a draw for people.

There is not I don't think enough information in these interviews alone to say a great deal about how emotions fit into the change process around diversity; however I think there are some threads worth pursuing. Is tapping into people's emotions a source of energy to do the work? What precisely is it that people gravitate toward, opportunities for personal growth, opportunities to connect to other human beings, other elements? How best can the emotion, the

energy, the pull be focused towards organizational change? It would be useful to explore this area further.

Hope

Another element that creates a climate for change is the element of hope. It appears important to give people a clear sense that things can be different, that there is a positive future that can be achieved.

Katz says, "I need to help us begin to use our creative energy to think about how the world can be different, and keep our focus there. So that as we're working together, it's not only talking about all the things that are wrong. It's beginning for us to look at how we can make this different and right."

Cinnamon also talks about hope, and holding out the expectation that things can change, and that the vision is achievable. As she sees discouragement as a major block to change, a part of her role is to "actively contradict that discouragement."

Walker talks about how at the personal level her work is often about "optimism and it's about hope." From all three participants I get the sense that their work is in some ways, in my words, "keeper of the flame," or perhaps a better image is, "holder of the torch." That there is a role specifically around putting forward the vision, holding out the possibilities, modeling a belief that the goals can be achieved.

Summary

In reviewing the Case Descriptions of each of the participants it is clear each has a unique approach to what I am calling diversity work. It's also clear that the differing approaches emerge out of

differences in their overall views of change, the elements of change they choose to focus on, and the primary goals they hold.

Thomas views change as a fairly straight forward process, that can be addressed through assessment, planning and implementation, but it requires a strong commitment because of the natural fears and resistance to the process. The commitment to the status quo is sufficiently strong that if self interest is not clearly identified it's difficult to maintain motivation for the long term process of change.

He emphasizes two key elements in the Managing Diversity change process. Those are management and culture. Managers need skills to manage all people more effectively so that they are empowering their employees and thereby fully utilizing all staff. Cultural assumptions that interfere with Managing Diversity need to be identified, and plans for changing them must be articulated and implemented.

His primary goal is to create well managed organizations that fully utilize all people. He sees the kinds of major cultural changes required for Managing Diversity to be way of life type changes that will take time and commitment.

Katz views change as highly complex, particularly when one addresses oppression's role in the status quo. Katz is very aware of resistance at the individual level and the systems level and addresses both conscious and unconscious processes that limit change. She uses whatever strategies are necessary, including therapeutic interventions to address those resistances.

Katz emphasizes total systems change as a critical component of her model, but also recognizes the necessity of changing individual attitudes and behaviors. She feels leadership must be a major target of the intervention in order to adequately address the power imbalances in the organization. Addressing those imbalances and other

aspects of oppression at individual, group and organizational levels is required.

Her goal of making people's lives better, and creating more humane organizations is primary. Organizations must come to understand the value added of diversity in her process of creating High Performing InclusiveSM organizations.

Cinnamon holds an individual-based view of change, which relies heavily upon her view of human nature. Cinnamon believes that by assisting individuals to heal hurts stemming from oppression in our society, that they will be enabled to make decisions and act in ways that create healthier relationships, healthier organizations. Cinnamon believes people naturally welcome change as those hurts are healed.

Cinnamon places high priority on attitude change as a critical element of the change process. As attitudes change, decisions can be made to take needed action. Helping to create the leaders who will take the necessary action is a major focus of the work.

The goal of creating organizations and ultimately a society where people treat each other well, and do not mistreat each other is Cinnamon's objective. By empowering individuals to take action this goal becomes reality.

Walker views change primarily from the individual perspective. She sees change as happening through interaction and through dialogue. Those personal changes lead to larger changes through leadership. Walker also views self interest as a motivator for personal and organizational change, and that through personal identification of one's best interest one decides to change.

Walker places major emphasis on group interaction, one to one interaction and the talking-through process she calls dialogue to create the change needed in her diversity work. Through personal

development people make individual changes and take leadership to make larger changes in organizations.

Creating a valuing differences mind-set where people are more open, flexible, and creative is a major goal of Walker's model. People can then not only value those differences they understand, but value any difference even those they do not understand because of this new way of viewing others and difference. Walker's Core Group process of dialogue also creates a collective energy called synergy which enhances the functioning of the group and the organization as a whole.

As shown, each of the individuals has certain beliefs that guide what they think is central, and perhaps required, for what they believe to be the necessary changes involved in reaching their goals. Their goals may be similar, but they also show unique differences; their strategies may at times converge, but the approaches are distinctive, each one. Coming to see more clearly just what the similarities and differences in approach are and the beliefs upon which they are founded helps to increase our understanding of current practice, and gives a broader base of information from which to draw one's own conclusions.

In looking for additional themes through which to notice the distinctions of each approach the first, most obvious, because of the design of the study is the individual and systems focus of the change effort. Although they did identify as I had hoped, two participants more systems focused, two more individual focused; what seems to be of greater significance is that all acknowledged the importance of both and describe doing both. Yet they do have certain preferences personally, and preferences philosophically which determine the extent to which they emphasize one or the other. This is a prime example of the importance of not trying to categorize using either/or dichotomies. It seems clear individuals have to change, groups have to change, systems have to change, culture has to change, society has

to change; where one sees the opportunity for making the most impact at any given time is crucial to the decisions one makes about approach.

The distinctions in how important one views the discussion and confrontation of oppression in one's work was also a major variable. Again, it's not as clear cut as it might at first appear, there are shades of difference. It isn't that Thomas never talks about oppression, but it's not his primary agenda, nor how he frames the issues. Katz and Cinnamon put great emphasis on dealing with oppression; however they use varied techniques for doing so. Walker addresses it primarily in the context of one of the necessary topics of the Core Group. How directly it must be dealt with, when it needs to be addressed, how it ought to be addressed obviously are critical issues. I think the issue is sometimes framed as whether one deals with the social justice - oppression agenda, or whether one deals with the business - management agenda; once again it does not seem to need to be an either/or decision. It may be quite possible to do both and do both well. This however begs the question of the possibility of social justice in a competitive, for-profit organization, this will be explored further in Chapter V.

Other components of the change effort emerged throughout the interviews with the participants. The necessity of including white males in the definition of diversity was one aspect which appears here to stay. The notion that this work is not about white males makes no sense when one envisions creating organizations of the future. That understanding may be becoming broadly accepted by those doing this work.

The importance of viewing questions broadly and seeing all the possibilities appears to be a movement away from the either/or thinking of the past. My sense is that all the participants

acknowledge the importance of this change in their own thinking and in those they work with.

The importance of helping people identify their self interest in the change process as a motivator for change appears to be a common direction. I think this may come out of a past history of expecting people to change for changes sake, without providing a solid rationale. This movement towards self interest is in some aspects a way of acknowledging that people need to understand why, "Why will this change make things better for me, for you, for the organization?" This seems to me to be connected to empowerment. As people become more empowered they are less likely to "just do it", without an understanding of the rationale behind it, how the change will serve them. At the organizational level the notion that the environment is pushing the self interest agenda may be true. Survival of organizations seems much less certain in these times, so understanding the ways in which the change will make the company more viable seems essential.

Making mind-set shifts, changes in the ways people think about things, is an integral part of this sort of change process. Helping people find totally new ways to think about things, opening people's minds to the possibility of there being many ways, giving people new information to correct outdated frameworks and paradigms, creating new language, all of this seems essential to diversity work. The elements of making those mind-set shifts may need more exploration.

A theme of empowerment runs through the interviews with the four participants. It appears that one of the strategies for creating this organization of the future is the empowerment of the people. Helping people see their own power and helping people take an empowering stance towards others is a part of creating workplaces that work for all. Empowerment ties in with eliminating victims, and with taking personal responsibility for change in the system.

Finally there were some commonalities in some of the ways these practitioners spoke of their work which I grouped under the heading of creating an environment that supports change. Things like: treating people with respect, avoiding blame and guilt, creating a safe space, dealing with emotion, and holding out a hopeful vision of the future were mentioned frequently enough that they bear further consideration. These seem to play a supportive role in fostering change in individuals and in the organization, some are fairly common, some I think may shed some additional light on how best to encourage change.

In the next chapter I will develop more fully the major conclusions reached from these findings, and what their implications might be. The descriptions these four practitioners have shared provides needed insight into the ways this work is being done, and the rationales behind their approaches. It also suggests some clear avenues for further exploration of this unfolding change process.

CHAPTER V

CONCLUSIONS

Introduction

The purpose of this exploratory and descriptive study has been to gain a greater understanding of the theory and practice of a select group of practitioners doing diversity work in organizations.

"Diversity work" is a generic term I have used to describe what the practitioners themselves label, creating high performing inclusive organizations, creating leadership for diversity, managing diversity, multicultural organization development, valuing differences, and valuing diversity. Work whose goals include: respect for all people, the removal of advantages and disadvantages in the workplace based on social group identity, and the re-creation of organizations to reflect diverse perspectives.

The study employs a qualitative case study design using in-depth interviews as the primary data source. Participants were chosen to represent different perspectives on the use of individual and systems change strategies in order to focus particular attention on that area of difference among practitioners' approaches.

The data has been presented and analyzed in two ways, through case descriptions and identified themes. Through the case descriptions the individual approaches are presented with sufficient detail to allow for individual analysis by the reader, and through the thematic presentation similarities and differences are explored to reveal some unifying concepts and some questions for further exploration.

Because of the limited research in this area these findings provide a first step towards a greater understanding of the different approaches being used to do diversity work. They may help propel the

current discourse on diversity beyond the tendency towards putting people and approaches in simplistic boxes and begin to unearth what binds the varying approaches together and what makes each distinctive. Through this process new directions for practice and research emerge.

Conclusions Drawn from the Study

Uniqueness of Approaches

Although, as I will detail later, there are many common threads among the four approaches I have studied; I think that first it is important to recognize the individuality of each of the approaches. Each approach is guided by a set of beliefs and assumptions about how change takes place, how best to do diversity work and how to reach a set of goals. Each person in the study takes a different perspective on these. In reading the Case Descriptions inherent in each is a certain language, emphasis, way they each talk about the work, that is unique to that person and their approach. All cite some influences on their thinking, but essentially as was evident in the review of the literature there is no bounded set of theories upon which to base this work. Theory is being developed and tested by all of these four as they do their work. Much more time and research will be required in what is essentially a theory development stage.

Each person puts emphasis on particular components of the change process. In some instances these seem to be based on a personal analysis of what they have seen to be successful and unsuccessful change efforts. Others are based on strongly held beliefs about human nature, change, society, and organizational life. All have personal validity.

Whether the most important component of change when doing diversity work is management and culture change; oppression and

systems change; attitude change and decision; dialogue and personal development; can not yet be determined and in truth may again not be one or the other, but all of the above. But I think what is clear is that each person has solid reasons for the choices they are making, are "practicing" in the truest sense - learning as they go, and are leading the way to a clearer understanding of how best to make changes in organizations. Perhaps we will find that all of these practitioners/researchers has a piece of the puzzle; I believe all are actively moving the practice forward.

Individual and Systems Change

Each of the participants in this study put some attention on individual change and some on systems change; all note the importance of both. However there are great differences in how they prioritize these two elements. Thomas and Katz put major attention on culture and systems change; Cinnamon and Walker put greater attention on the individual. Some of this difference has to do with how each of the practitioners conceptualize change and organizations. Like the theorists cited in the literature review some see organizations primarily as collections of people and all other "systems" as mediated through people; therefore the bedrock of their change efforts lie with changing individuals. Others see a need to address systems very directly and are more concerned about organizational assumptions and belief systems than individual ones. Like Katz and Kahn, (1978) they fear collective forces may not be adequately addressed by too great a focus on individuals at the expense of larger systems issues.

Those who focus on the individual, emphasize the individual leadership role in change, whether this is delegating the organizational change process to individuals, (Katz and Kahn, 1978) and whether there is reason to question the effectiveness of doing so

remains to be seen. It does keep the change process in the hands of those in the organization, ownership certainly becomes less of an issue.

What does seem evident is that systems are not going to change or stay changed without the support of individuals; and individual change alone, unless coupled with decisive action which engages the larger systems, will not change organizations. Individual and systems change must go hand in hand.

I do not think that focusing on the individual undermines systemic change as long as it recognizes the larger issues. Certainly if one addresses only individual change and ascribes to a belief system that puts all responsibility for problems on individual deficiencies that must be addressed by the isolated individual (the pull yourself up by your bootstraps, Horatio Alger mythology) then we regress to a blame the victim stance, an assimilation stance, a stance which denies the larger institutional and societal issues. None of the approaches described in this study take that position at all. As such I see the individual interventions as completely compatible with the system and culture interventions. In fact I would suggest that together they have a synergistic effect, and increase the likelihood of successful, sustainable, long-term change.

Finally individual change is often called awareness education, and this is a misnomer that I believe needs to be changed. Awareness education does not describe the scope of what practitioners are doing when the focus is the individual. It includes creating awareness, but it also includes, changing attitudes, behaviors, beliefs, assumptions and developing a variety of skills - leadership skills, conflict resolution skills, communication skills, etc. These are all major changes that the word, "awareness" hardly connotes. I think the language is important in not diminishing the importance of either piece, individual or systems change.

Oppression

To reach the goals of these four practitioners, oppression, or what looks like oppression, bias and discrimination, will be addressed. That I believe all four would agree upon; however the route to addressing those issues is dramatically different in all four cases. This study has raised additional questions more than it has supplied answers in this area. These questions will be addressed under recommendations for future research.

Components of the Change Effort

There were four elements present in each of the approaches. They were: mind-set shifts, abandoning either/or thinking, empowerment, and including white males in diversity work. The most important of these I think is the notion of mind-set shifts. All of the participants in this study's work requires changes in the ways people and organizations think about many things. It goes along with adding new information, but is bigger and more complex than that. These changes in the ways people think about things appear to be essential for the kinds of changes required in diversity work. Individuals, systems, and organizations need to be assisted to rethink the belief systems they hold, the paradigms they use, the unexamined, almost unconscious ways they frame their world that impacts on everything that goes on in the organization. The techniques used by the participants in this study to facilitate those shifts include: advocacy, education, dialogue, healing processes, and action research.

Eliminating either/or thinking may be one of the mind-set shifts that needs to take place. Assisting people to see beyond one perspective to acknowledging other equally viable points of view

appears to be essential to diversity work as described by those in this study.

Empowerment of the people in the organization is another common element in the work of these four people. By creating an empowered workforce people are assisted to take authority in their work and to implement the needed changes. It moves the organization away from a paternalistic model of taking care of, or being taken care of, towards a fully engaged workforce where everyone has an active role in bringing about the business/diversity outcomes.

Finally, all see the importance of including white men in diversity work. This work is not about "minorities" and women, it is about helping all people work together more effectively. One of the key groups necessary for the needed changes to come about are white men, who traditionally have held the majority of high level positions in U.S. organizations. White men along with everyone else will need to be included, will need to have their issues recognized, and will need to learn new skills to be competent in the organizations being created.

Identifying individual and organizational self-interest in making the changes necessary in diversity work was seen as a critical motivation for change by three of the four participants. Continuing to pay attention to this area as the work is done seems essential. People may be unwilling, especially initially, to engage in a change process without a clear understanding of the potential benefits of the change.

Creating an Environment That Supports Change

There were four elements that came up repeatedly in the study that suggest areas for further exploration to determine critical factors in creating a climate that encourages and supports change in

the area of diversity. These were: Treating People with Respect, Safety, Emotion/Energy, and Hope. From the work of these four practitioners it appears that people need to feel safe in the change process; people do not change based on blame or guilt, but need to be treated with respect; and people need a sense of hope for the future and to see that modeled by those leading this work. Finally there may be a role that emotion plays in creating energy for the change process.

Implications of the Study

This field of diversity work is in its infancy. All of those practicing and conducting research in this area are learning as they go. All of the people in this study are pioneers experimenting by using their best thinking, implementing strategies, noticing results and refining their work. The fact that they each are exploring different ways of doing the work is healthy and necessary at this stage.

One of the implications of this study is that it shows the importance of looking behind the approach to the assumptions and beliefs upon which it is based. Making judgements about the relative "goodness" of an approach from a narrow information base, is not helpful to the field's development. However by looking deeper to understand why a particular stance has been taken, the rationale upon which it is based, and through that gaining a fuller understanding of the approach can yield respect for its unique dimensions and help to uncover insights into how best to do the work.

Through uncovering both the common themes and the divergent thinking useful information is made available to all those practicing in the area from which to expand and refine their methodology. In a

relatively young field this full examination of approaches to doing the work is imperative to its development.

These four practitioners all validate the theory that diversity work must address both individual and systems change. They suggest that to change organizations new information and more importantly new ways of thinking must be introduced.

Recommendations for Future Research

As mentioned initially in the design of this particular study, a great deal could be learned by continuing the research that was begun here. By observing the work of these practitioners and by subsequently evaluating their work more could be learned about the various approaches being used that would be of great value to the development of the field.

Another area that emerges from this study is the role of oppression in diversity work. Does one have to address it directly is anything less colluding with the system; or on the other hand could an indirect approach be seen as entering the belief system of the organization which may indeed not see oppression as the issue. More in-depth exploration of this area as the work continues would be of great use to the field. A corollary of this is how does the practitioner view oppression. Is it essential that at least the practitioner understand how oppression is operating even if a strategic decision is made not to directly address it. Then finally I'm drawn to the question of whether one can do diversity work with a serious ending-oppression agenda in a for-profit organization operating in the U.S. capitalistic system, which up until this point has been based on competition, increasing profits, and certainly in the recent past, greed. How far can the diversity agenda progress

before it is seen as perhaps undermining the capitalistic fabric of this society.

How do mind-set shifts occur? More research needs to be done on identifying the strategies being employed and then on evaluating their relative usefulness. This it seems to me is essential not just in diversity work, but in many kinds of change efforts.

More needs to be understood about all the change processes employed, through observation and at some point evaluation. What are the strategies used to change attitudes, behaviors, and systems? More needs to be known about all of these.

A greater understanding of the role emotion plays in this change process would be useful. What is the role of emotion in change? Is there an energy created when emotions are tapped into, and can that energy be focused towards change? Could unlocking emotion in organizations release untapped energy, creativity, and impetus for large scale organizational change? This could be a valuable resource that due to traditional organizational culture has been kept locked up.

This study gives us a greater understanding of the various approaches being used to do diversity work in organizations. It illuminates the commonalities and the differences of the four approaches, and in doing so reveals what may prove to be key elements of such change efforts, and suggests a number of avenues for further study.

APPENDIX A
LETTER OF INTRODUCTION

Address
Date

Participant's Address

Dear _____ :

I am a doctoral candidate in the School of Education at the University of Massachusetts, studying with Dr. Bailey Jackson. I am about to begin my dissertation research which is focused on gaining a better understanding of how a select group of practitioners conceptualize their work. I am focusing specifically on practitioners doing work to increase the valuing of diversity, and create multicultural organizations. More specifically I want to explore the choices they are making in the way they do their work relative to a focus on individual consciousness raising and/or systems intervention.

I wish to invite you to participate in this research study. Participation in this study will require one face-to-face interview of approximately two-hours in length, at a place of your convenience, one follow-up phone interview of approximately one-hour (both audio-taped), and some reflection on your remarks and my conclusions as the study progresses.

The information you share with me will be kept confidential and your anonymity protected should you so desire. Changing your name and your organization's name alone though may not totally disguise you to other colleagues in the field. We will discuss this further before the study begins.

I appreciate your consideration of my request. I will contact you in a few days to discuss this further and answer any questions you might have. If you prefer to call me, feel free to do so. My work number is (207) 000-0000, my home number is (207) 000-0000.

Thanks again for considering this request and I will be in touch by phone shortly.

Sincerely,

Eileen M. Conlon
Doctoral Candidate

APPENDIX B

PARTICIPANT CONSENT FORM

I, _____, agree to participate in a research study conducted by Eileen M. Conlon designed to describe and clarify how practitioners conceptualize the approaches they use; individual and systemic, to increase the valuing of diversity in organizations. My participation will include: submitting a resume, filling out and submitting a Social Group Identity Profile, sharing other written documentation of my work as I am able, participating in a two-hour, face-to-face interview in a location of my convenience, and participating in a follow-up telephone interview of one-hour. All interviews will be audio tape recorded, and I agree to that process. I also understand that I will be given transcripts of both interviews to review and will have the opportunity to clarify my previous statements. I will also be given the researchers conclusions drawn from the data to review and comment upon. I understand that the content of the interviews, audio tapes, and transcripts will be handled in a confidential manner and that the subsequent report will be written in such a manner as to afford me anonymity.

I also understand that my participation in this study is voluntary and that I may choose to withdraw from all or parts of the study at any time.

Participant

Date

Researcher

Date

APPENDIX C
AGENDA FOR INITIAL INTERVIEW

1. Review the Consent Form and secure signature.
2. Negotiate Confidentiality/Anonymity.
3. Review Social Group Identity Profile and have participant fill it out.
4. Review format for the interview, areas of questioning, and approximate times for each section.
5. Begin Interview

APPENDIX D
SOCIAL GROUP IDENTITY PROFILE

GENDER

(Man, woman)

RACE

(Asian/Pacific Islander, Black,
Latino/a, Native American/Indian,
White)

ETHNICITY

(African-American, Chinese-American,
Italian-American, Japanese, Navaho,
Puerto Rican-American,...)

RELIGION

(Baha'i, Buddhist, Christian, Jewish
Muslim, ...)

ABILITY

(Able, Disabled)

SEXUAL ORIENTATION

(Bisexual, Gay, Heterosexual,
Lesbian)

CLASS

(Poor, Working, Middle,
Upper Middle, Upper, Owning...)

AGE

OTHER

APPENDIX E
INTERVIEW GUIDE

1. **How has your personal and professional background lead you to doing this type of work in the area of social diversity?**

How did you decide to work in the area of social diversity?

Why do you think this work is important?

What is your goal in doing this work?

2. **What is your philosophy of change ?**

What do you think motivates people to change?

Organizations to change?

Is the change process any different in relation to issues of diversity?

Are there theories of change that you hold in your mind that undergird your work? What are they?

How do your ideas about how change takes place inform your work in the area of diversity?

How do you see individual change and organizational change fitting together?

What are your operating assumptions about change?

3. **Specifically relating to the work you do in the area of diversity, describe your practice.**

Describe the primary model or approach you use in your work?

How do the strategies that you use tie back to your philosophy of change?

How much emphasis do you place on individual consciousness raising compared to interventions in the organization's systems?

How do you view these two different components?

What are the outcomes you are hoping to achieve in your work?

How do you determine what approach is most appropriate for any given organization?

Share with me an example of an organization you are currently working with and the approach you are using, the specific interventions you have done or have planned and the goal of the project.

Some people say that in the area of diversity, individual awareness is necessary but not sufficient to make the changes needed in organizations. What does that statement mean to you?

Describe the piece of work that you do that addresses individual consciousness raising?

How much time do you spend on this?

What do you think is necessary to change people's attitudes, beliefs, and behaviors that are oppressive?

Must these be changed in a certain percentage of the people in an organization for other systemic changes to hold?

How much of your time do you spend focused on systems interventions?

How is your current practice different from what you would be doing in your ideal practice?

Is there anything else you would like to share with me to help me more fully understand your work?

APPENDIX F

LETTER ACCOMPANYING INTERVIEW TRANSCRIPTION

Dear _____,

Enclosed is the transcript from the interview I conducted with you on (DATE). Read through the transcript and make any additions or clarifications necessary for it to accurately represent your thinking. Please return the transcript to me, with your changes right on it, by (DATE). Let me know if for any reason you will need more time, otherwise if I don't receive it by then I'll assume it is satisfactory as it is. You will have the opportunity to review my descriptions of your work later in the research process as well.

I will be calling you shortly to set up a time for our follow-up telephone interview. Thank you again for your willingness to participate in this study. I've very much enjoyed meeting you and learning more about your work.

Sincerely,

Eileen M. Conlon

enc.

APPENDIX G
LETTER ACCOMPANYING CASE DESCRIPTION

Dear _____,

In the two months since we last spoke, I have been busy analyzing the data you and the other three participants supplied, and writing up the study. It's been an honor and a privilege to work with you and the other participants in this research process. Throughout the process I have sincerely tried to be respectful and conscientious in the handling of the information you shared with me and in creating an accurate portrayal of you and your work.

Once again I am asking for your input. This time, however, I need to state upfront that my time line is getting very short. That being the case, I appreciate your getting back to me quickly. Thanks.

I'm enclosing the Case Description of you and your work for you to read. It is 13 pages so it won't be as time consuming as reviewing your transcripts was. I'd like you to review the Case Description for any errors in how I have presented your thinking, so that it does accurately represent your work. I'd appreciate it if you could get back to me in one week's time. If you can telephone me that might be the quickest and easiest way, if not please send the edited description back to me either by mail or FAX. Either way please let me hear from you by (DATE), even if it's to say you need more time.

You will notice that I've written the Case Description fully identifying you as a participant. If as this review process continues you have any concerns about being identified, please let me know. Obviously in the end that is your decision, but I am hopeful that all the participants will feel comfortable with their identities being shared.

After each participant reviews their description; I will send out the entire Chapter IV, Data and Analysis, for your final review. I'd like to be able to get that out to you next week. So I do appreciate your willingness to get back to me quickly on your Case Description.

Thank you again for the time you've put into this research.

Sincerely,

Eileen M. Conlon

enc.

APPENDIX H
LETTER ACCOMPANYING CHAPTER IV

Dear _____,

Enclosed is Chapter IV, the Data and Analysis section of my dissertation. It includes your Case Description with the changes you made incorporated into it. It also includes the other three Case Descriptions, and the Cross-Case Analysis.

There are additional quotes in the Cross-Case Analysis section that you may wish to edit. Please let me know if you do.

The analysis itself is obviously my thinking, however I do welcome your thoughts and observations. I will need to hear back from you by (DATE). If I do not hear from you by then I will assume you have no changes to suggest.

Thanks again for your involvement in this research. I will send you a complete final copy of the dissertation after my defense.

Sincerely,

Eileen M. Conlon

enc.

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